

# **Novel Insights**

A Peer-Reviewed Quarterly Multidisciplinary Research Journal

**ISSN: 3048-6572**

**DOI Prefix: 10.69655**

**ISSUE-I, VOLUME-I**

**AUGUST, 2024**

Published by:



**UTTARSURI**

**NOVEL INSIGHTS (NI)**

**A Peer-Reviewed Quarterly Multidisciplinary Research Journal**

**ISSN: 3048-6572**

**Volume-I Issue-I, August 2024**

**Website: <https://www.novelinsights.in>**

**Editor-in-Chief**

- **Dr. Bishwajit Bhattacharjee**

***Office Management: Bishal Deb***

***© Uttarsuri, Karimganj, Assam, India***

**Disclaimer**

*The authors are the sole responsible for the opinions/comments expressed in the articles/papers. The members of the Editorial Board/Reviewer or publishers of Novel Insights do not take the responsibility of the opinions/comments made by the authors. In case of plagiarism also absolute responsibility lies with the author.*



**Novel Insights**, *An International Journal of Multidisciplinary Studies*

A Peer-Reviewed Quarterly Research Journal

ISSN: 3048-6572

Volume-I, Issue-I, August 2024

Published by **Uttarsuri**, Karimganj, Assam, India, 788711

Website: <http://novelinsights.in/>

DOI Prefix: 10.69655

---

### ***Contents:***

- 1. Contesting the 'Masculine' Domain:  
Assessment of Women's Role in Sports Through Selected Films**  
*Dr. Trayee Sinha, Page No: 01-16*
- 2. From Summit to Valley: The Centennial Journey of Assam Secretariat's  
Metamorphosis**  
*Dr. Mohd. Shakir Hussain Choudhury, Page No: 17-39*
- 3. Towards Inclusive Societies: Leveraging IoT for Community Development  
and Education**  
*Dr. Sudip Suklabaidya, Page No: 40-51*
- 4. Issues of Eternal Jīvātmā: A Review Based on Nyāya Philosophy**  
*Debashis Ghosh, Page No: 52-58*
- 5. Creepypasta and Internet Literature: Unmasking Digital Horrors and the  
Evolution of Contemporary Storytelling**  
*Parthiva Sinha, Page No: 59-66*

**Guidelines, Review Process, Publication Ethics, Page No: 67**

**Publication Charge, Page No: 68**

**Copyright Transfer Form, Page No: 69**



**Novel Insights**, An International Journal of Multidisciplinary Studies  
A Peer-Reviewed Quarterly Research Journal

ISSN: 3048-6572

Volume-I, Issue-I, August 2024, Page No.01-16

Published by Uttarsuri, Karimganj, Assam, India, 788711

Website: <http://novelinsights.in/>

DOI: 10.69655/novelinsight.vol.1.issue.01W.001

---

## **Contesting the ‘Masculine’ Domain: Assessment of Women’s Role in Sports Through Selected Films**

**Dr. Trayee Sinha**

Assistant Professor, Dept. of Women’s Studies, Diamond Harbour Women’s University, West Bengal, India

E mail: [sinha.trayee@gmail.com](mailto:sinha.trayee@gmail.com)

---

Received: 08.04.2024; Accepted: 12.05.2024; Available online: 31.08.2024

©2024 The Author(s). Published by Uttarsuri. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/>)

---

### **Abstract:**

*Gender/sex divide has always been the part and parcel of any discourse. The problematics of identity is built around male as superior and female as inferior beings. The changing scenario of the universe defines human beings in terms of neoliberalism, globalization, deconstruction of ideas and images, and, above all the way of interpreting everything from a post-structuralist approach has brought forth new ideas and images in the rubric of discourse analysis. Body and physical fitness have always been an issue of debate and discussion since it engages an arena of women’s participation in various physical fitness activities and games. The present paper attempts to focus on the world of games and sports as a site where established values about gender have been contested, resisted, negotiated and transformed through the analysis of selected films. Popular culture has always been a powerful medium to challenge the myth that strong and powerful women are not real. The paper will attempt to take up this terrain to focus on women engaged in the world of games and sports to show the present scenario of women’s games and sports in the Indian context.*

**Keywords:** games and sports, discourse analysis, films, performativity, women.

---

**Introduction:** Since the onset of civilization, physical activities play significant role for the all -round development of the human beings. It is action which marks the existence of an individual. With the rise of the sexual division of labour, the actions are categorized and politicized- work outside home for the male and domestic work for the female. Such bifurcations create gender disparity. Women’s work is not restricted to the household. She conducts the activities both inside and outside home without any recognition<sup>1</sup>. She performs domestic chores, rears the children, rules the country; still, she is nowhere. Her identity is

contested in every sphere and she takes consistent challenges to break the bastion of androcentric politics. If she is interested in embroidery the society accepts that but her close proximity to the athletic field creates immense controversy in the society in general and in their families in particular.

**Historicizing Sports:** From the early days human beings developed prolonged attachment with games and sports. In the ancient times before the emergence of various official sports events people used to get entertained with duels, athletic activities, bull fights, wrestling, fencing and many such events. In ancient Greece several athletic activities used to entertain people and it also had its resource value. Rather than team-based competition, individual's record was more important in athletics. Javelin throwing, foot races, long jump, wrestling are some of the important athletic events in Greece. Olympic games were highly popular in ancient Greece. Apart from male athletes, women were also part of it. Cynisca, a Spartan princess was considered to be the first woman Olympic winner in chariot racing. Indian women have also set forth examples in the Olympics. To name a few from the recent list includes P.V Sindhu, Karnam Malleswari, Mary Kom, Saina Nehwal, Sakshi Malik.

Down through the ages games and sports have been an integral part of any culture. It is not only one of the popular forms of entertainment but it has other purposes too. It is an industry which creates the opportunity for many to earn their livelihood. Male female dichotomy is one of the dominant trends in any sphere of life. It is difficult to think of a single field where man-woman relationship is free from any kind of complexity, may it be professional or personal.

**The Ground Reality:** Women's participation in games and sports has evoked various debates and discussions. The main reason behind this is the androcentric society. Unlike other domains, men hold an authoritative position to control women in sports. Oppression of women in the domain of sports can be further elaborated through Catherine MacKinnon's reconceptualization of women's oppression in liberal society<sup>2</sup>. Ann Hall's finding contributes to this idea

“One of the recurring themes...is that sport, play and games are institutionalized aspects of our culture which help to maintain male and masculine hegemony, specifically by how it is defined, by the direct control of women's sport by men, and by ignoring, or at best trivializing, women's achievement in sport”<sup>3</sup>.

The present paper attempts to focus on women's role in games and sports and how they contest the male bastion through the analysis of select films. The paper intends to highlight on the situation of women in games and sports in real life in the Indian context and it will help one to develop the role of women in sports in screen as well. Since representation is part of the real-life situation, it widens the ambit of reel life to add to the existing epistemology on gender and sports. The argument of the paper is developed around the gender gap in the Indian context in sports which still persists. The following would be some of the points of clarification through this research

- 1) How far socio-political changes impact on women's sports (Indian context)
- 2) How can films as means of cultural representation indicate gender gap in sports
- 3) What would be the role of the society in eliminating such differences

**Women in Games and Sports: Myth and Reality:** The common myth that plays role in games and sports, unlike the other spheres, is that boys are more efficient than girls. Around the world, women's participation in games and sports has certain commonalities. If one thinks of women's health issue and their participation in fitness activities the picture is not so satisfactory. Sports historians have researched about the gender bias across cultures and it has now been almost a universally accepted fact that women get less opportunity than men in the field of games and sports. It begins from home at the early phase of life. Even the indoor- outdoor games are gender specific. Since girls are supposed to stay normally at home (according to the traditional norms of the androcentric society), their wish to participate in the outdoor games are restricted in several ways in many cultures. But there are exceptions.

The society's indifference towards women's participation in games began to change from the 19<sup>th</sup> century in various parts across the globe. But, initially, to consider it as a first phase to look at women's potential from the sphere of beauty to perfect health and high spirits was a significant change initiated through Popular Health Movement in the 1800s in the US which increased women's awareness in games and sports. To name a few of the changes held during this century in women's games and sports include American women's National Championship held in 1890<sup>4</sup>, Wimbledon got its first women's event in 1875 and in 1912 Swimming was considered to be the first competitive sport to be introduced in the Olympics for women. The post World War II saw the growing importance of women's sports as the second phase. In the 19<sup>th</sup> century when women's education was one of the significant reformatory objectives, the schools for girls prioritized physical activities. Women's consciousness regarding health- related issues increased and they were gradually aware of their fitness activities, food and lifestyle. Jogging, walking became part of their lives. Title IX brought significant change to end all discrimination against women' participation in any physical activity including sports in educational institutions.

To talk about the Indian situation of the initial phase, in ancient India chariot racing, archery, wrestling and other such games dominated the scenario for a long time. Before women could get access to games and sports, they attained pleasure through dance<sup>5</sup>. Later on, the Indian scenario started gradually changing on women's games and sports. Girls who are from not-so-conservative background are allowed to go outside home and play the games they want. But there are certain socio-cultural factors which create problems in their participation in fitness activities. Their mobility is still restricted. There are certain sensitive zones in many states where majority of the population thinks of a girl's participation in fitness events as 'obscene'. Such prejudices create immense problem for girls. They are not allowed by their families to go outside and play for the fear of being ostracized. Specifically

in a country like India where girls' education is still not quite satisfactory, their participation in fitness activities is a yet to be achieved target. Most importantly, only girls could break such myths. But it cannot be denied that the male members of their families, although very few, try to create opportunities for girls to participate in games and sports.

Since the focus of the paper is to concentrate on the Indian perspective of women's games and sports, it will not be irrelevant here to mention certain society- created factors determining whether a girl will play games or not. Firstly, a family hardly wants the girl child to play a 'boy's game' like football, cricket and badminton. To the family members, if a girl plays the 'boy's game', her gestures and postures will be like boys which is not desirable. Such unscientific and illogical thoughts forbid them to allow the girls to play. In addition to this most of the families think of a girl's body only as a child producing machine. According to them, while playing, if a girl is injured, it would affect her reproductive organs, affecting her would be child in future. Such prejudices have always created impediments in a girl's close connection with games and sports. She is mostly convinced by her family members that a doll is her best companion. If she wishes to play cricket like her brothers, people will laugh at her.

It is important to mention here of the provision of physical education activities of girls in schools. Messner's comment is relevant to follow. Regarding the girl's play at schools, especially in the western context, he observes that girls have an expanding array of opportunity to play but sometimes the coaching they receive is substandard<sup>6</sup>. He also adds that in middle schools and high schools, girls too often have substandard athletic facilities and have to resort to legal action to push their schools to move toward fair and equal treatment for girls<sup>7</sup>. He has used the metaphor of sea-monster vs. barbie doll to make symbolic distinction between boy's and girls' sports, nonetheless a very popular concept. From the gender sociologist's perspective Messner has observed the gendering of sports from the very beginning of school levels. The segregation in sports mainly stems from the attitude of both teachers and parents. If a boy wishes to play with dolls, it creates psychological insecurity<sup>8</sup> among his parents. They quickly withdraw him from the girl to avoid further complications. Classroom and playground are the two most gender specific discussion sights where the discriminations take place. The categorical differences between boys and girls are reflected in every culture, be it a First world country or a Third-World one. The situation gets worsened in the Third world.

Thinking of the parents' handling of the 'gender' issue in sports, one finds that they are mostly guided by the child's sex, not gender. Performativity does not appear with someone's sex, it invariably depends on the gender. To add another observation, if the society is gender fluid (most societies are not, otherwise there would not have been so much discrimination between the heteronormative identities) then the names of the sports events have not been so male-specific. Walters' observation is important to mention at this juncture\

The performance of gender is never a simple voluntary act.... Theories of gender as play and performance need to be intimately and systematically connected with the

power of gender (really, the power of male power) to constrain, control, violate and configure. Too often, mere lip service is given to the specific historical, social and political configurations that make certain conditions possible and others constrained<sup>9</sup>.

Michael Messner has tried to contextualize Third Wave Feminist Theory in Games and Sports. He is influenced by Haywood and Drake's idea, worthy to mention here

Recent Third Wave Feminist Theory sheds light on the different sensibilities of younger generations of girls and women concentrating their willingness to display and play with this apparently paradoxical relationship between bodily experience (including "feminine" displays) and public empowerment. In Third Wave Feminist texts, displays of feminine physical attractiveness are not viewed as mutually exclusive or necessarily opposed realities but as lived (if often paradoxical) aspects of the same reality<sup>10</sup>.

**Specifying the Indian Context:** The above observations and remarks would work as a preamble to proceed further into the Indian context since the main objective is to focus on the Indian scenario of women's games and sports. Whether it is the observation of Messner or anyone from the First World perspective implies an absolutely different situation. On the contrary Indian perspective<sup>11</sup> on this stance is totally different. This can be analyzed from various angles.

Before specifically talking about the entertainment industry and popular culture context of women's games and sports (which is the thrust area) it is important to mention the real sources of the scripts on which the films on women's fitness activities are directed and produced. Therefore, the paper will be divided into two parts. The first part will deal with the real -life situation of women's games and sports and the next part will deal with the focused issue of women contesting the male 'panga' through the analysis of films.

At the ground level if one could look at the provision of girls' games in schools then mostly it is found that from the elementary level most of the schools offer classes on physical training, popularly known as PT classes. Many of the government aided schools across various states of India offer games and sports in both boys', girls' and co-education schools since physical fitness related activities develop not only an individual's health, but also his/her personality as well. It also works as a primary training ground for the students to participate in district, state, national and international level games and sports in future.

A small -scale survey conducted among the girl students of a university<sup>12</sup> at a selected area of South 24 Parganas of West Bengal shows that most of the girl students have attended games and sports classes from their primary school days and they have continued it till the higher secondary level since most of the schools (government aided schools) offer P.T classes. Another interesting information came out of the survey. Most of the girl students (those who were interviewed) have participated in the annual sports held at their schools but none of them have thought of pursuing their career in games and sports. The reason behind



this they stated was either their own indifference towards games and sports or their parents' reluctance. Some of the girls (among the interviewees) were not at all interested in games, sports and other such fitness activities.

Being asked about their favourite sports, most of them selected football, cricket, badminton, chess. Few of them selected carrom, kabaddi, very few swimming and one or two selected mountaineering. There were more surprising things to follow. Being asked primarily about the names of their favourite players, it was almost a shock to find that most of the students interviewed have not written a single female player's name. After receiving the list of only male players' names, they were asked about the names of the female players. Some of the names were given before them and they were asked if they have heard of them. Most of them have not. Many of them only stuck to the names of the female players like Sania Mirza, Arunima Singha, Smriti Mandana, Saina Nehawal, P.V Sindhu, Gita Phogat. They were also asked about their interest in watching women's sports events and most of the students answered in negative. Another point in the questionnaire was about their interest in watching the movies related to physical fitness, games and sports. Most of them have taken the names of the movies like Dangal, Mary Kom, Saina.

Unlike other spheres, gender disparity is the most prominent factor in games and sports. Former Indian captain Diana Edulji<sup>13</sup> talks about the indifference of Indian cricket administration towards women's cricket in India. She was the manager for the England tour in 2009. In one of her interviews given to ESPN, she was in sheer disappointment to share that it was extreme cold when they went to England in 2009 and there was no arrangement of warm clothing on the sponsor's part. When she asked for jumpers for her team-mates she received the reply that it was not included in the budget. When it becomes the question of women's events, either it may be cricket or tennis or badminton, such humiliating incidents are quite frequent. One could never think of such treatment towards male cricket players.

It is important to refer to some historical facts. Women players – either a swimmer, tennis player, badminton player, mountaineer whoever it may be there is always the concept of shifting attention towards male sportspersons. The historical imbalance is one of the significant issues. Most of the people think that men perform far better than women. They do not even consider women worthy of participating in games and sports. In addition to this, lack of resources is a severe problem. It becomes difficult to get sponsorship for women's events. Management mostly remains indifferent to secure the needs of women players. People always think of Cricket Gods but the perception of Cricket Goddesses is still a dream to achieve and it may not be possible without proper sensitization. Certain undesirable past situations speak of a very harsh truth. In the old BCCI Office, there was not a single ladies' toilet previously<sup>14</sup> and one could never find a woman team captain's photograph. Such attitudes have demeaned women's potential. Since women from all occupations are constant challenge takers, they also struggle for their own space in the field of games and sports, unlike the other occupations. During 1982 World Cup match there was no sponsorship and each woman player had to pay rupees ten thousand to go to New

Zealand. It was the Chief Minister of Maharashtra who came to help at that time and the women players were financially supported by him.

**Representation of Women's Sports Through Films: Identifying the Gender Gap:** This part of the paper deals with the representation of selected films through which the female sports personalities will contest their male counterparts. This would also initiate to identify the gender gap in sports. Through this analysis their attempt to contest the male dominated sports industry will be addressed to add to the existing provisions. The primary function of the entertainment industry is to amuse and entertain the viewers but it has the ethics of representation as part of the role, responsibility and liability towards society. It has been a tradition carried out through the representation of various social issues. The contemporary themes have been meticulously represented on the screen. Biopics have occupied a significant space in the film industry and the films under scrutiny will mostly be from Bollywood to focus on the female subjectivities in games and sports.

The analysis of the films not merely enquires about the gender discrimination in games and sports. This will also attempt to look at some very important facts. Whenever the discourse of sports historians come into question it has been the names of mostly male sports historians we enquire of. In the previous section of the paper an attempt has been made to talk about the response of the female students in the field of games and sports. It is also difficult for them to name female sports journalists. Kadambari Murali, Mayanti Langer, Ridhima Pathak and Malika Bajaj are some of the names who are among the topmost female sports journalists of India. Unlike the other 'offbeat' professions this has not been highly in practice. People's interest in female sports journalists and female sports historians is still less counted. The need to highlight women's participation in such professions is to sensitize those who are still quite indifferent towards this issue. Some of the publications on the Indian context on women's sports could take the issue steps ahead. Thadani, Sharma and Chakravarti's *Women and Sport in India and the World* (2012), Sangita Khadse's *Women in Indian Sport* (2018), Sohini Chattopadhyay's *The Day I Become a Runner* (2023) can provide the opportunity to enquire more on women's sports.

The films focusing on the female sportspersons and their attempts from ground zero to the highest level are many. A few have been selected to focus on what particular challenges they take to contest the male dominance. Some may question why it is always needed to talk of a woman's attempt in relation to a man. The inevitable answer would be since women are always discussed in relation to their male counterparts so it is always important to make an analysis of the relational value.

The films under scrutiny are from Bollywood (the Hindi film industry) and also from Tollywood (Bengali film industry). There are a number of films on sports in both the industries mentioned above but if we focus on the female role in fitness, games and sports the number is not so high. In Tollywood the most promising Bengali movie focusing on women's physical fitness, games and sports is *Kony*. 1980s was the time when the society was in a mode of transition from various angles. Women's participation in different job

spheres was something that had already been focused by many film directors. *Kony* added another feather to this field of achievement. Released in 1984 the film is directed by Saroj Dey and it is really important to note that no other film has been made on such issues before, focusing on women's physical fitness. The film is based on women's swimming, a girl's struggle with poverty to fulfill her dreams and how the instructor justifies her dream and helps her achieve the goal. The role of Kony, played by Sreeparna Banerjee, tried to do justice in her own ways and the instructor of Kony was played by none other than the veteran film personality late Soumitra Chattopadhyay. Such a movie of 1980s explicitly focussed on the challenges of a female swimmer. She was poor, her family members were not ready to allow her to go to outstation competitions and above all Kony herself was not able to dream of being a champion for several reasons. From a north Kolkata slum, Kshitish Sinha (Khidda) takes Kony to the dream world of Bengal swimming team to National Swimming championship as a duty-bound instructor who had the passion of training those who could not afford expensive trainers. Sreeparna in real life was a swimming champion, it was convenient as well as more challenging for her to convince the viewers of the struggles and hardships a girl has to face in a male dominated space like sports. Macho, masculine, aggression, vigour – such adjectives are put forth before the male names and this has been a tradition.

Khidda, Kony's instructor cum teacher's role can remind one of the role played by Shah Rukh Khan in *Chak de India* released in 2007. The Bollywood movie focussed on women's hockey team but illogically compared it with male cricket team since hockey and cricket are different from each other. The female players of Indian Hockey Team in the movie had several challenges which are worthy to mention. One's fiancé was from Indian Cricket Team and he considers women's hockey as nothing but 'goli-danda'. The grandeur of Indian male cricket team is unparalleled since women play hockey, an 'insignificant' game. The same game becomes very significant when men play that.

What makes the issue more significant is the politics women face in sports. Primarily it is the sponsors, investors who spend less money in women's sports events. In addition to this mostly there are very few female coaches. There are many additional challenges for a woman which most of them could not take for various reasons. If the coach is male then the added burden is what *Chak de India* has shown. One of the players of the team, when not given her due 'exposure', attempted to impress the coach with her 'opening the button' attitude. Here the male coach has handled all the sensitive issues of women in such a manner that it has created a feeling of sisterhood among them to tighten the bond of team work. Viewed from another angle; the girls coming from Assam, Meghalaya, Patiala, Ludhiana with their specific dreams had one thing in common. They were either to prove themselves in front of their fathers, brothers, husbands or would be husbands. Mothers' say regarding this is considered negligible evident in several films. After winning the match, one of the women players cancels her engagement, formerly being humiliated by her erstwhile lover. This is how the male bastion is broken.

Financial constraint is one of the key factors to pursue one's career in sports. Mostly the films discussed here projects an absolute real- life scenario and that is the players' very ordinary background. Girls from very ordinary families often perform surprisingly well with several constraints. They continuously struggle to achieve their goals. "If I can, so can you..."<sup>15</sup> is such a mantra which made all the players rejuvenated. No matter how much the girl's father earns, no matter up to which standard her mother has studied, the primary importance is of the girls' capability to become the athlete goddesses.

The focus of women's fitness activities in India emerged with films (Bollywood) like *Chak de India* and then the journey goes on. *Mary Kom* (released in 2014) is categorized under biographical sports film which is as convincing as the previous two mentioned. Popular culture has such a promising influence upon the viewers that the boxing champion Mangte Chungneijang Kom, in spite of her glorious achievements in her field came to be highly popular only after the release of the Bollywood film. The only woman to win World Amateur Boxing Championship six times, the only female boxer to have won a medal in each one of the first seven world championships and the only boxer to win eight World Championship medals, the first Indian female boxer to win a gold medal in the Asian games in 2014 in South Korea, the first Indian female boxer to win gold at the 2018 Commonwealth Games – popularly known as Mary Kom came through all kind of hardships including her father's objection to pursue her career. A young woman chasing the dream of boxing, defying her father's orders, choosing boxing over marriage; took enough pains to build up her boxing career. Even after all the differences with her father was over because of her immense success Mary had to undergo various challenges, very precisely represented through the film. Whenever it comes to the question of a woman to create a space in the all-male-dominated professions the struggle becomes more intensified, brilliantly focused by the director Omung Kumar, and Priyanka Chopra in the role of Mary Kom.

Sometimes it is also interesting as well as intriguing to survey the reaction of the male viewers. In most of the cultures, games and sports stands for boy's games and sports. When a girl comes in this field with passion, not even thinking of it as a profession at an initial stage, the society cannot accept that. Very few of the girl's families consistently encourage their daughters to pursue their careers in sports- based activities. Sometimes the male viewers jeer at the female players and the length of Sania Mirza's skirt is more convincing a topic for them than the number of trophies she has won and how much hard work she has to do to achieve this. Besides, it has always been a very 'hot' topic of discussion on the female players. Gaze theory and visual pleasure plays its own role.

Although popular culture is a convincing medium to focus on such issues, it is really disappointing that still we are ignorant of our indifference towards women's games and sports. When Virat Kohli scores a century, we are excited and devote our entire busy evening watching the match but Jhulan Goswami or Smriti Mandana's performance cannot restrict our priorities in the way Kohli's do.

Sexual harassment is one of the alarming concerns in this field. Not only the women sportspersons from India, women from all over the globe face this in various stages of their professional life.

The changing scenario of women's fitness activities and people's increasing engagement with that is gradually expanding the repertoire of women's sports events. Apart from the films mentioned here, other forms of popular culture representations also play an integral part. The 'Kuchh khas hai' Cadbury Dairy Milk advertisement has been revisited in 2021 with the reverse gender role which has not only been highly popularized but also indicates towards people's transforming mindset.

In the 2017 Women's World Cup, Indian Women Cricket Team struggled to appear for the final match without much of public's attention because the viewers as well as the sponsors have least to expect from them<sup>16</sup>. In the Australian match when Harmanpreet Kaur scored a not out 171 runs then she is compared to Kapil Dev's never-to-be-forgotten innings against Zimbabwe in 1983. In this way women cricketers' performance is enabling them to gain autonomy, fame and popularity. They appeared in the final match in 2005 World Cup Cricket. But then not all the days of women's cricket performance were broadcast and social media was not so active regarding this. During 2016, 'Tamanna', the popular Hindi television series acted as a great source of enthusiasm and it worked as a catalyst to increase the popularity of women's cricket. People started feeling the struggle of a woman to fulfil her dream. The way Dhara Solanki dreamt of being a cricketer, her struggle, her sacrifice and finally her success worked as an anecdote in the lives of women players. Reel life has always taken great initiatives to focus on the real life. Sometimes people cannot trace the real life of a struggling individual, therefore the representation of reel life works in much effective manner.

This statement can be explained through references. The making of biopics has a far-fetched effect upon the viewers than the readers because not many readers are updated on these issues. But it is easier to influence people through visual effects since in a country like India a large number of people find it convenient to see, not to read. After the release of biopics like *Mary Kom* or *Saina* many people came to know about the struggle of those players for the first time.

The cricket controlling authorities are also indifferent towards women's events. During 2016 women also had their T-20 World Cup but it is very demeaning to note that they were given the economy class air tickets. The excuse produced against this is the poor economic structure of the country, which could only be reflected in such spheres.

Football has also witnessed such changes. In 2019 in America the percentage of viewers of Women's World Cup match was 22 percent more than the Men's World Cup football in 2018. In 2013 U.S Open Final Tennis the television rating of Serena Williams and Victoria Azarenka was 4.9 but in Men's Final Rafael Nadal and Novak Djokovic event rating was 2.8. Such changes are coming up and entertainment industry is utilizing this in its own ways to convince viewers to change their attitude towards women players.

In the 1970s the prize money for the female players was the 1/4<sup>th</sup> of the prize money of the male players. Billie Jean King made a historic protest against this and Women's Tennis Association was established. She refused to play if male players' equal remuneration was not given to them. Such fight is going on. Jhulan Goswami or Mithali Raj are making their space in their own ways.

Taking a look at Sports Literature is also significant. Among many the names of some books are provided here to note the changing scenario of women's involvement in games and sports. It is important to note that the players are writing their autobiographies and it shows that their talent is not restricted to the 22 yards, they could create space in the pages of books. One could think of *The Golden Girl: The Autobiography of P.T Usha* by P.T Usha and Lokesh Sharma, *She Dared: Women in Indian Sports* by Abhishek Dubey and Sanjeeb Mukherjea, *Playing to Win- Saina Nehawal* by Saina Nehawal, *Girl Power: Indian Women Who Broke the Rules* by Neha J. Hiranandani, *She Walks, She Leads: Women Who Inspire India* by Gunjan Jain, *Unguarded: An Autobiography* by Mithali Raj, *Unbreakable- Mary Kom* by Mary Kom and Dina Serto are some of the names. The scenario is gradually changing, both male and female writers contribute a huge section in sports literature.

The context of gender in sports has a Marxian theoretical understanding from the findings of Michael Messner. He has adopted this idea from Brohm and Hoch. Since hierarchical differentiations are not only restricted between men and women but between the more privileged and the less privileged individuals, therefore the finding is important to mention here. Messner points out that most theoretical work on sports has fallen in several traps. Several kinds of power relations work in this field which is reflected in popular culture in its own ways. According to Kimmel

“The sex role paradigm also minimizes the extent to which gender relations are based on power. Not only do men exert power over women as a group, but the historically derived definitions of masculinity and femininity reproduce those power relations”<sup>17</sup>.

Since the making of a film is hugely research based, the increasing volume of sports literature has immensely contributed to them. One could assume when films are made on women's fitness activities, the directors would have come across such references to add to their existing knowledge and to make their films more contemporaneous. In this way the script and the screen make a perfect harmonious balance.

Another biographical sports-drama took the shape of a film in *Dangal*. Released in 2016, directed by Nitesh Tiwari, the film is a perfect illustration of the lives of the daughters of Mahavir Singh Phogat, the national wrestling champion. School going meek, shy, salwar kameez wearing, long braided sisters become the wrestlers and the film catches that transitional phase. In a remote village of Haryana where most of the girls are grown up only for 'chulha- chowka'<sup>18</sup>, Geeta and Babita took all the pains to go to the wrestling ground with the tremendous effort of their father. A man's humiliation of not winning a medal made

him think that his son will do that. But the birth of four daughters primarily broke Mahavir's dream. When two of his daughters beat some of their male friends for passing insulting remarks, Mahavir took all the pains to train his daughters.

The hair was cut short, salwar kameez turned into short pants, separate cauldrons were taken to cook animal flesh for adding extra protein to their diet, Mahavir Singh did everything what the villagers asked him not to do. That is something noteworthy on the part of the father. What is noticeable on the part of the daughters is how they confronted the male gaze and also the attitude of the entire village. The two sisters took some time to accept the challenge but finally broke the male bastion. The villagers jeering at them made the situation initially complicated. During their visit to school in their new 'avatar' the two sisters listened to all kinds of caustic remarks. Being entangled in their goal with much resistance from the villagers, the two sisters took all the pains to get up at dawn, started gaining strength in their legs as well as in the entire body to practice all sorts of fitness activities to gain the strength to fight as a wrestler.

The 'akhara' which is mostly dominated by men has got new female members. The perfect combination of the ground with the two new members practicing wrestling over there is what the film addresses. It has definitely given some antidote to those parents who still think that wrestling and boxing are only for boys. The village got its first female wrestlers in the form of Geeta-Babita and it was really interesting to find out that Mahavir Singh took all the pains to arrange his daughters' wrestling with male wrestlers due to the unavailability of any other female wrestler in the village. The male contestants felt reluctant to fight with an 'abala aurat'<sup>19</sup>, it hurts their ego but both the sisters took the challenge to prove them wrong. Inequality revisited and this time girls win the game. This is how 'male panga' is contested by Geeta-Babita.

The 'female dream' of wearing a bridal dress and putting mehndi, so popular a theme in most of the Bollywood films is challenged here with a reversal of thought. A girl is not only born to dream of such 'feminine' things, she could also dream of being a wrestler, which, by 'normal' standards, is unsuitable for her. She could also dream of winning wrestling world championship events. When the camera shifts from the village to the wrestling academy for Geeta's better future one could feel the need of masculinity studies to incorporate in the discourse. Geeta's coach (male) has an everlasting grudge on Geeta's coach-cum-guide father. The way Mahavir taught Geeta was discarded by the coach whereas Geeta was absolutely comfortable with her father's techniques. Geeta's father was banished from the wrestling ground on the final day of the championship event by none other than her male coach. This is how things take different dimensions.

One of the significant dimensions of the film is Geeta's transition. Her slight diversion from wrestling to spend more time to wear nail polish and grow long hair to look 'beautiful' took off one of her chances from one of the championship events. Her come back with iron determination made her win the future events and this is how she gained autonomy.

A Netflix released movie in 2018, although not entirely related to sports bears special mentioning. The movie *Skater Girl* shows the fulfillment of a girl's dream in the form of the skating park in the village Khempur, Rajasthan. Since the girls of that village only know the life of a woman in terms of kitchen and rearing children, a non-residential Indian girl came back to her ancestral village and built a skating park – Desert Dolphin Skatepark for all children, most significantly for girls so that she could also fulfil her wish to play.

*Saand Ki Ankh* (2019) is another biographical drama based on the lives of sharpshooters Chandro and Prakash Tomar who are co-incidentally sisters-in-law. The two women from the remote village of Uttar Pradesh in their sixties mesmerized the aspirants with their sharpshooting performance. From doing the household chores to the shooting ground, they left an indelible mark in the field of sharpshooters at a time when people think of superannuating from their jobs. Such films could work as source of inspiration in women's fitness activities.

*Saina*, *Panga* and *Reshmi Rocket* are films dealing with women's fitness activities and their continuous struggle to survive in this field. Any profession is challenging, whether one is a man or a woman. But the added challenging factor for a woman is the changes in her body. One could think of the pains of childbirth a woman has to go through, which a man does not have to face. Apart from this, the regular troubles of various cramps and pains in her body has always put them in more challenging situations. *Panga* (2020) is such a film. Directed by Ashwiny Iyer Tiwari and written jointly with Nikhil Mehrotra, the film focuses on Jaya Nigam's struggle to regain her lost position in kabaddi. What is important is the role of the male members of her family. Jaya's husband Prashant had been a consistent support. Her son Aditya inspired her to restart her career.

One could think of the challenges a married woman, especially a mother has to take to start fresh after many years of gap. The support of Jaya's husband and son and above all the contribution of her friend cum coach Meenal gave her ultimate confidence. From a reservation counter clerk, she resumed her fitness activities and her comeback is what the film intends to show. The film also adds a message that not all male members go for non-co-operation. The film *Saina* delivers the same message.

*Rashmi Rocket* (2021) is examined from various perspectives. The film has captured Rashmi's capacity to run as fast as rocket (therefore achieving such title). It is based on the gender testing of women players who are being diagnosed with hyperandrogenism. Players like Dutee Chand, Pinki Pramanik had to go through such ordeals. The film captures (based on several true stories) a woman's outstanding capacity in the field of sports and her harassment when other players could not reach her. Avarice plays its role and Rashmi goes through all sorts of ordeals both in the society and the courtroom. The gender test which is performed in an unethical manner places Rashmi in a situation that destroyed her reputation as a player. What is more significant is the support she gets from her husband. In most of



the courtroom scenes in movies, a woman goes through the worst of all situations, whatever may be the theme.

The film offers more crucial moments to share with its viewers. Rashmi, free from the trial after much brainstorming sessions and being asked all sorts of embarrassing questions, starts her preparation again in the stage of pregnancy. Women could accept all sorts of challenges – whether it is the question of making meal for a hundred guests without any helping hand (this is how women are still tested to prove their capacity) or a pregnant woman running in the tracks to fulfill her own dreams (which is the self-challenge she has taken) – her capacity always comes under close surveillance. Film industry has always taken the greater initiative of portraying the social issues and women's stories are always in the forefront because of the increasing gender disparity. It is the responsibility as well as liability of the media house to focus such issues which are close to life and needs thoughtful understanding.

The woman player's appearance is also under scrutiny. They are considered as 'manly woman' because of having muscular bodies. This is how they are criticized when someone finds no other ground of criticism. In his essay "Sports and Male Domination: The Female Athlete as Contested Ideological Terrain" Michael Messner has very brilliantly explored the historical and ideological meanings of organized sports to focus on the politics of gender relations. His analysis explores some of the truths which are relevant to mention since such observations are common in many cultures. According to him

...organized sports have come to serve as a primary institutional means for bolstering a challenged and faltering ideology of male superiority in the 20<sup>th</sup> century. Increasing female athleticism represents a genuine quest by women for equality, control of their own bodies, and self-definition, and as such represents a challenge to the ideological basis of male domination. Yet this quest for equality is not without contradictions and ambiguities. The socially constructed meanings surrounding physiological differences between the sexes, the present 'male' structure of organized sports, and the media framing of the female athlete all threaten to subvert any counter-hegemonic potential posed by female athletes<sup>20</sup>.

Thus, from the analysis of the films, it can be concluded that female athletes and their roles are always under scrutiny. Women as fit and 'muscular' identities are contested in the ideological terrain of the dominance of the male. Commercial and male dominated structure of organized athletics (Messner, 1988) is contested by the female athletes and media plays a vital role to sensitize on this issue. This would be one of the ways to take the male panga, break the bastion and transform the male dominated sports ground into one which is for all.

## **Reference:**

- 1) Catherine Mac Kinnon. (1987). *Feminism Unmodified: Discourses on Life and Law*. Cambridge Mass: Harvard University Press.
- 2) Ibid.
- 3) M. Ann. Hall. "Editorial", *Women's Studies International Forum*, 10/4, 1987. pp. 333-335.
- 4) F.L Paxsons. (1974). 'The Rise of Sports' in Sage George H. *Sports and American Society, Selected Readings*, Addison and Wellsley.
- 5) Padma Prakash. "Women and Sports: Extending Limits to Physical Expression." *Economic and Political Weekly*, vol. 25, no. 17, 1990, pp. WS19–29. *JSTOR*, <http://www.jstor.org/stable/4396222>. Accessed 25 Apr. 2024.
- 6) Michael A. Messner (2002) *Taking the Field: Women, Men and Sports*. Sports and Culture Series, Volume 4. Minneapolis: University of Minnesota Press. p.17.
- 7) Ibid.
- 8) Gender socialization has set forth the stereotypes about man and woman. The division of labour, their behaviour, their activity all are under the social construction of gender. Judith Butler's theory of performativity questions this stereotype. Butler Judith, "Performativity, Precarity and Sexual Politics".
- 9) Suzanna Danuta Walters. (1999). "Sex, Text, and Context in Between Feminism and Cultural Studies". Pp 222-257 in *Revisioning Gender* edited by M Marx Ferree, J. Lorber, and B.B Hess. Thousand Oaks, CA: Sage.
- 10) Leslie Heywood and Jennifer Drake, (1997). Eds. *Third Wave Agenda: Being Feminist, Doing Feminism*. Minneapolis: University of Minnesota Press.
- 11) Developing and developed nations have larger differences in many aspects. In a developing nation like India lack of economic resources create more gender disparity and women's participation in games and sports also faces a major scarcity of resources.
- 12) The university referred to here is a women's university which has been built up to empower mostly the underprivileged girls. Most of them come from low- income group families but their attempt to take part in all kinds of co-curricular activities apart from regular studies is also noteworthy.
- 13) Diana Edulji, the former Indian Test Cricketer became the Captain in 1978. She talked about the disparities of the BCCI in treating the female cricketers.
- 14) [www.espnricinfo.com](http://www.espnricinfo.com)
- 15) Dubey Abhishek, Sanjib Mukherjea,(2019) *She Dared: Women in Indian Sports*. New Delhi: Rupa.
- 16) This particular information and all the other information mentioned in the paper has been collected from various issues of The Anandabazar Patrika, a leading daily Bengali newspaper of Kolkata, serving people for more than 100 years.
- 17) M.S. Kimmel. (1986). 'Toward Men's Studies'. *American Behavioural Scientist*, 29(5), pp. 517-530.

- 18) Since women's roles are mostly determined in terms of domesticity 'chulha-chowka' very aptly indicates that.
- 19) Women are always identified as the 'weaker sex' - therefore the use of 'abala-aurat'.
- 20) Michael Messner. (1988). "Sports and Male Domination: The Female Athlete as Contested Ideological Terrain". *Sociology of Sport Journal*, 5, pp. 197-211.



**Novel Insights**, An International Journal of Multidisciplinary Studies

A Peer-Reviewed Quarterly Research Journal

ISSN: 3048-6572

Volume-I, Issue-I, August 2024, Page No. 17-39

Published by Uttarsuri, Karimganj, Assam, India, 788711

Website: <http://novelinsights.in/>

DOI: 10.69655/novelinsight.vol.1.issue.01W.002

---

## **From Summit to Valley: The Centennial Journey of Assam Secretariat's Metamorphosis**

**Dr. Mohd. Shakir Hussain Choudhury**

Assistant Professor, Department of History, Karimganj College, Karimganj, Assam, India

Email: [shakirtameem@gmail.com](mailto:shakirtameem@gmail.com)

---

Received: 15.03.2024; Accepted: 12.05.2024; Available online: 31.08.2024

©2024 The Author(s). Published by Uttarsuri. This is an open access article under the CC BY license

(<https://creativecommons.org/licenses/by/4.0/>)

---

### **Abstract**

*Over the past century, the Assam Secretariat has witnessed a profound metamorphosis, symbolized by its transition from a summit to a valley. This paper explores the historical trajectory of the Assam Secretariat's administrative evolution, tracing its journey from its inception atop a hill to its present-day existence in the plains. Initially established at a high point, serving as the nucleus of governance amidst panoramic vistas, the secretariat embodied the region's administrative aspirations. However, as time progressed, factors such as accessibility, infrastructure demands, and political shifts prompted a reevaluation of its geographical placement. This paper explores the historical relocation and subsequent evolution of the Assam Secretariat, tracing its administrative metamorphosis from the plains to the hilltops. The evolution of the Assam Secretariat's administration unfolded in five distinct stages from 1874 to 1947, each reflecting the political and constitutional growth of Assam. The paper delves into the strategic decisions and socio-political dynamics that influenced the relocation of the Assam Secretariat to a valley, symbolizing a shift in perspective and operational ethos. Through archival research, historical accounts, and scholarly analysis, it elucidates the catalysts behind this transformative process, highlighting the interplay between geography, governance, and societal needs. Furthermore, it examines the implications of this metamorphosis on administrative efficiency, public engagement, and regional development. By contextualizing the Assam Secretariat's journey within broader narratives of state-building, territorial governance, and urban development, the paper sheds light on the complex interrelations between physical space and bureaucratic functionality. It underscores the significance of adaptability and foresight in navigating the challenges of governance across temporal and spatial landscapes. Finally, this paper contributes to a nuanced understanding of administrative evolution in the context of regional history, governance paradigms, and socio-cultural dynamics.*

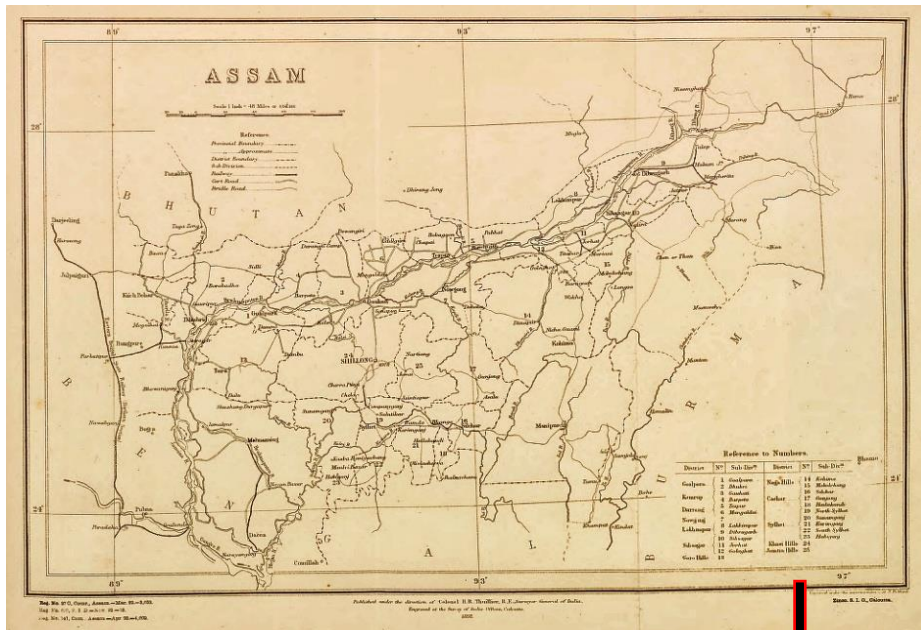
**Keywords:** Assam Secretariat, Summit, Metamorphosis, Evolution, Governance, Administrative History.

---

**Introduction:** Assam, which was officially divided into Bengal and Assam, saw its first Burmese invasion between 1823 and 1824 under the Provincial Government era. David Scott was a key figure in these turbulent times as the first Commissioner of Revenue and Circuit and the Governor General's agent on the North East Frontier. With the signing of the Treaty of Yandaboo in February 1826, which brought an end to the Burmese war, Assam was easily included into British Indian dominion. David Scott became the Commissioner of Assam again in 1828 and was also the Civil Commissioner of North East Rongpur. During the British Indian rule, David Scott set up two important offices in Guwahati, one for revenue and judicial concerns and the other for preserving political ties with Native Tribes. This demonstrated the extent of his authority [1].

During the Orissa Famine of 1866, the administrative environment came under close examination, highlighting the shortcomings of the then-current provincial government structure. The Secretary of State for India responded by suggesting a different organizational structure for these regions. In 1868, Governor General Sir John Lawrence again proposed the Chief Commissionership for Assam and Cachar, but on the basis of simplicity and economy. Jurisdiction in Assam is governed by four Acts that warrant consultation: Act VIII of 1874, which established the Commissionership of Assam; Acts I and VI of 1835, which respectively subjected Assam and Cachar to the authority of the Calcutta High Court; and Act XII of 1874, which brought Sylhet under the administration of the Chief Commissionership of Assam. The territories specified in the attached schedule have been placed under the direct administration of the Governor-General in Council, forming the Chief Commissionership of Assam, with the appointment of a Chief Commissioner. This Act aims to ensure the exercise of powers previously held by the Lieutenant-Governor and Board of Revenue of Bengal within these territories. All powers within the said territories, previously held by the Lieutenant-Governor or Board of Revenue under any law or regulation at the formation of the Chief Commissionership, are hereby transferred to the Governor-General in Council. The Governor-General in Council retains the authority to delegate any or all of these powers to the Chief Commissioner, with the ability to revoke such delegations as needed. This Act does not impede the Lieutenant-Governor's ability to finalize ongoing arrangements, particularly concerning compensation to Zamindars or other parties under Act No. XXII of 1869, Section Seven [2].

The announcement in the Indian Gazette on February 7, 1874, of distinct administration under a Chief Commissioner who reported directly to the Government of India, marked a momentous shift in the history of the region. The Chief Commissionership was taken over by Colonel R. H. Keatinge, V.C., C.S.I., Bombay Staff Corps, and the Commissioner's office was renamed the Secretariat. The establishment of the Assam Secretariat, with its headquarters located in Gauhati, signaled a significant turning point in the administrative history of the area.



(Source Report on the Administration of the Province of Assam (1892-93))

Fig 1: Jurisdiction of Assam Commissionerate, 1891-92 (Published under the direction of Colonel

H.R. Thuillier, R.E., Surveyor General of India. Engraved at the Survey of India Offices, Calcutta. 1891) [3]

**Purpose of the Study:** The purpose of this study is to explore the historical foundations and the evolution of the Assam Secretariat from its establishment in 1874 to the eve of India's independence in 1947. The study aims to investigate the decision-making process behind the relocation of the Assam Secretariat from Guwahati to Shillong in 1874 and to analyze the subsequent impact of this strategic relocation on the administrative landscape of Assam. Through a comprehensive examination of the five distinct stages of evolution, the study seeks to understand how the Assam Secretariat adapted to the changing political and constitutional environment, reflecting the evolving philosophy and needs of the times.

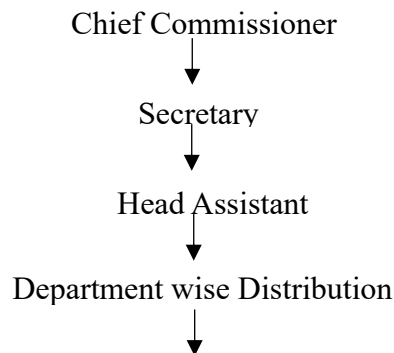
**Objectives:**

- 1) To evaluate the decision to move the capital in the broader context of Assam's administrative history, highlighting how it reflected both practical considerations such as accessibility and climate and a forward-looking approach, considering Shillong's potential for growth and development.

District	N <sup>o</sup>	Sub-Division	District	N <sup>o</sup>	Sub-Division
Goalpara	1	Goalpara	Naga Hills	14	Kohima
	2	Dhubri		15	Mokokchang
Kamrup	3	Gauhati	Cachar	16	Sitchar
	4	Barpeta		17	Gunjong
Darrang	5	Tezpur	Sylhet	18	Hailakandi
	6	Mangaldai		19	North Sylhet
				20	Sunamganj
				21	Karimganj
				22	South Sylhet
23	Habiganj				
Nowgong	7		Khasi Hills	24	
Lakhimpur	8	Lakhimpur			
	9	Dibrugarh	Jaintia Hills	25	
Sibsagar	10	Sibsagar			
	11	Jorhat			
	12	Golaghat			
Garo Hills	13				

- 2) To trace the evolution of the Administration of the Assam Secretariat from 1874 to 1947, examining the five distinct stages and their reflection of the political and constitutional growth of Assam.
- 3) To analyze each stage of the Assam Secretariat's evolution, including the primary focus, significant changes in structure and functions, and the response to changing stratagems and state philosophies.
- 4) To assess the constructive role of the Assam Secretariat in state affairs, particularly the transition from a focus on maintaining order to a more active and constructive role in state matters, as reflected in the evolving administrative landscape.

**Assam Secretariat: From Inception to Operation:** In 1873, the Government of India decided to separate the districts, now constituting the Assam Province, from the administration of the Government of Bengal, forming them into a Chief Commissionership. Mr. HOBHOUSE, member council of the Governor General of India, proposed a Bill (known as Assam Chief Commissioner's power Bill) to transfer the powers previously held by the Lieutenant-Governor and Board of Revenue of Bengal to the Chief Commissionership of Assam. He clarified that the Bill was largely procedural, as the establishment of the Chief Commissionership was based on executive authority. However, certain authorities held by the Lieutenant-Governor and the Board of Revenue were governed by existing laws or regulations. Therefore, passing a law was necessary to fully implement the establishment of the Chief Commissionership of Assam. Consequently, the Chief Commissioner began working with a Secretariat that was composed of a single secretary and thin finance. In 1874, the Secretariat consisted of three departments: General, Judicial, and Revenue, in addition to two auxiliary departments, Native and Records. Only 33 people, ranging from Head Assistant to Sweepers, were authorized to work for the Assam Secretariat at Gauhati. The Secretariat was set up in 1874 as follows [4]



**Table 1: Initial Structure and Departments**

General Department		Judicial Department		Revenue Department	
Name	No of Post.	Name	No. of Post	Name	No. of Post
Head Clerk	01	Clerk	02	Head Clerks	01
Assistant	04	Hospital Assistant	01	Assistant	04
		Duftries	03	Sheristadar	01
		Jamadar	01	Mohurirs	04
		Peons	08		
		Bhistee	01		
		Sweeper	01		

**Relocation to Shillong: Reasons and Implications:**

The Assam Secretariat's relocation from Guwahati to Shillong in 1874, a mere 41 days after its establishment, was a decision rooted in multiple considerations [5].

- 1) The decision to relocate the Assam Secretariat from Guwahati to Shillong in 1874 was primarily driven by the geographical proximity of Shillong to other northeastern regions, facilitating better accessibility and connectivity.
- 2) The relocation aimed to enhance accessibility, making it easier to administer the entire region from Shillong, as opposed to the relative remoteness of Guwahati.
- 3) The move was anticipated to bring about significant communication improvements, streamlining administrative operations and governance in the region.
- 4) Shillong's salubrious climate played a significant role in the decision-making process, offering favorable conditions for the administrative hub.
- 5) Shillong's strategic advantages, including its potential as a sanatorium and its political significance, played a vital role in the decision-making process, contributing to the Assam Secretariat's relocation.
- 6) The relocation aimed to create an administrative hub that would better serve the needs of the region, thereby enhancing administrative efficiency.

The shift prompted an immediate need for additional staff, resulting in a continuous increase in the Assam Secretariat's establishment, from the initial 33 to 39 within the first ten months, underscoring the significance of Shillong as the chosen administrative hub. The decision to move the capital not only reflected the practical considerations of accessibility and climate but also showcased a forward-looking approach, considering Shillong's potential for growth and development. This strategic relocation marked a transformative moment in the administrative history of Assam, laying the foundation for the Assam Secretariat's continued evolution and adaptation to the changing needs of the region.



**Table 2: Establishment Snapshot: Assam Secretariat Provincial Office as of April 30, 1874, Operational from May 1, 1874**

General Dept.	Judicial Dept.	Revenue Dept.	Record Dept.	Copyists	Secretary's Orderlies	Servants	Assistant Secretary's Orderlies
Head Assisstant	Head Assistant	Head Assistant	Record Keeper	One Copyists	One Jamadar	Book Binder	Three Chaprassies
Head Clerk	Head Clerk	Head Clerk	Assistant Record Keeper Recorder	Two Copyists	Three Chaprassies	Two Duftries	
Second Clerk	Second Clerk	Second Clerk	Registrar	Four Copyists		Six office Chaprassies	
Third Clerk		Third Clerk	Assistant Registrar	Hospital Assistant		One Sweeper	
		Fourth Clerk	Despatcher			One Classi	
		Fifth Clerk	Draughtmen				

In February 1874, a significant administrative reorganization occurred in Assam, bringing several districts under the direct authority of the Governor-General in Council. This move aimed to streamline governance and improve management efficiency. The inaugural executive administration of the Assam Commission was established shortly after, with officers appointed to oversee the governance of ten districts, including Kamrup, Darrang, Nowgong, Sibsagar, Lakhimpur, and others. Lieutenant-Colonel R. H. Keatinge, V.C., C.S.I., became the first Chief Commissioner, leading the newly formed Chief Commissionership. Subsequent proclamations and notifications expanded the province, incorporating Sylhet, thereby completing the province's contemporary territorial framework. These districts encompassed a total area of 41,798 square miles and had a population of 4,132,019 [6].

**Provisional Arrangement of the Assam Commission:** Each of the ten districts within the province is overseen by a Deputy Commissioner serving as its principal executive officer, supported by Assistant Commissioners and Extra Assistant Commissioners. Their roles mirror those carried out by officials with similar titles in other provinces. Furthermore, there is the Director of the Department of Land Records and Agriculture, primarily responsible for overseeing all survey and settlement activities. Additionally, they are tasked with gathering trade and agricultural data, managing survey schools, and handling related responsibilities [7]. The Assam Commission was initially organized with the following officers:

- 1) 1 Chief Commissioner
- 2) 1 Judicial Commissioner (or judge) of Upper Assam
- 3) 10 Deputy Commissioners for the ten districts, with the Chief Commissioner's Secretary placed on the 3rd grade
- 4) 12 Assistant Commissioners

The sanction for transferring the district of Sylhet to the chief commissionership of Assam was received, finalizing the territorial boundaries of the new province. Attention turned to determining the permanent administrative structure for the entire chief commissionership and identifying necessary additions to the Commission's strength. The Governor-General in Council had decided to maintain the existing arrangement, whereby the High Court at Calcutta oversaw the administration of justice, serving as the Supreme Court of Appeal. Given Assam's characteristics—limited revenue, sparse population, and light general workload—there was no need for a Judicial Commissioner. The Chief Commissioner, expressing a willingness to undertake departmental inspection duties, would oversee the entire administration directly. The Deputy Commissioners would report directly to the Chief Commissioner, without the involvement of a Judicial Commissioner or Commissioners of Divisions. To alleviate minor administrative burdens on the Chief Commissioner, the Secretariat staff would be reinforced by adding an Assistant Secretary. To address the executive administration needs of Sylhet, the Commission has made the following additional appointments [8].

**Table 3: Appointments and salaries for the executive administration of Sylhet in Commission.**

Position	Grade	Salary		
		Rs.	A.	P.
<b>Deputy Commissioner</b>	1st grade	1,833	5	4
<b>Assistant Commissioner</b>	1st grade	800	0	0
<b>Magistrate Collector</b>	2nd grade	Rs. 1,800		
<b>Joint Magistrate</b>	2nd grade	Rs. 700		

The judge for Sylhet and Cachar was selected by the Governor General in Council from among the covenanted civilians in Bengal who had opted for the judicial career path, as outlined in Home Department letter No. 1452, dated April 8, 1873. The position was held by a first-class judge, whom the Chief Commissioner wished to retain. Consequently, the salary was set at Rs. 2,500 temporarily, with one appointment deducted from the 1st grade judgements in Bengal as compensation. However, upon the incumbent's departure, the salary was to be reduced to Rs. 2,000.

The Chief Commissioner emphasized the need for additional staff officers in Cachar. Consequently, the Governor General in Council approved the addition of one appointment to the number of assistant commissioners of the 2nd grade. This officer would replace the joint magistrate typically assigned to a regulation district and participate in civil judicial responsibilities. Additionally, to facilitate the Chief Commissioner in filling temporary

vacancies from his own reserve, the Governor General in Council directed an increase in the establishment of assistant commissioners of the 3rd grade from three to seven. With these adjustments, the sanctioned complement of the Assam Commission would comprise thirty-three officers, excluding the Chief Commissioner [9].

**Table 4: Administrative Roles and Personnel**

Position	Name	District	
<b>Chief Commissioner of Assam</b>	Col. R. H Keatinge		
<b>Secretary to the Chief Commissioner</b>	H. Luttman Johson		
<b>Assistant Secretary to the Chief Commissioner</b>	Vacant		
<b>Judge of Upper Assam</b>	Col.W. Agnew		
<b>Judge of Sylhet</b>	Mr. H Muspratt C.S		
<b>Deputy Commissioner: Grade I</b>	Col. H.S Bivar	Khasi Hills	
	Lt. Col. A.K Comber	Goalpara	
	Lt. Col. J. M Graham	Darrang	
	Mr. A.L Clay	C.S	
<b>Deputy Commissioner: Grade II</b>	Lt. Col. T. Lamb	Kamrup	
	Major J.F. Sherer	Nawgong	
<b>Deputy Commissioner: Grade III</b>	Major A. E. Campbell	Sibsagar	
	Major W. C.S. Clerks	Lakhimpur	
	Mr. O.G.R. Mcwilliam	Naga Hills	
<b>Deputy Commissioner: Grade IV</b>	Captain W.J. Williamson	Garro Hills	
	Captain J. Butler		
<b>Assistant Commissioner</b>	<b>Grade-I</b>	<b>Grade-II</b>	<b>Grade-III</b>
	Captain A. N Phillips	Mr. P.T. Carnegie	Captain J. Johnstone
	Major W.H.J. Lance	Captain M.O. Boyd	Mr. H. R. Mathews
	Mr. W.O.A. Beckett	Captain H.J. Peet.	Mr. J.K. Wight-C. S
	Mr. Arthur Forbes-C. S	Captain T. B Michell	Mr. G. Godfrey-C. S
	Mr. A.C Campbell	Mr. G. H. Damant, C. S	Lt. W.A. Holcombe
		Captain E. N. D. LaTouche	Lt. H. St. P. Maxwell
			Lt. M.A. Gray

*(Source: Compiled from Allen, William H., and Co. Allen's Indian Mail and Official Gazette, 1875)*

**The Administrative Evolution of the Assam Secretariat (1874-1947):** The evolution of the Administration of Assam Secretariat unfolded in five distinct stages from 1874 to 1947, each reflecting the political and constitutional growth of Assam.

- 1) Inception and Pragmatic Growth (1874-1905)
- 2) Continued Pragmatic Growth (1905-1912)
- 3) Transformation Period (1912-1921)
- 4) Further Changes in Structure (1921-1937)
- 5) Period Leading to Independence (1937-1947)

Throughout these stages, the Assam Secretariat emerged not as a product of individual wisdom but as an evolving entity reflecting the changing philosophy and needs of the times, particularly transitioning from a focus on maintaining order to a more constructive role in state affairs.

**Stage 1: Inception and Pragmatic Growth (1874-1905):** During its initial stage, spanning from 1874 to 1905, the Secretariat underwent gradual development, aligning itself with the prevailing philosophy of individualism and laissez-faire. Throughout this period, the primary emphasis was placed on police functions, maintaining law and order, and safeguarding individual property. These 31 years were characterized by exploratory efforts, aimed at shaping the Secretariat into a more defined entity. Between 1885 and 1894, the recorded receipts and issues ranged from 22,397 to 50,767, respectively, while the Secretariat employed between 30 to 46 clerks. Notably, during this period, the Secretariat underwent a reorganization of its procedures in 1890-91, replacing the Bundle system with a flat file system modeled after the foreign office of the Government of India. This transition was facilitated by the assistance of the Record-keeper from the Record Department, which was deemed sufficient to manage the new workflow within the Assam Secretariat [10].

From the establishment of the province in 1874 until 1880, Assam did not have any Commissioners. However, in June of 1880, a commissioner was appointed for the six districts of the Assam Valley, with the position being merged with that of Judge in these districts. The Commissioner was granted the powers typically held by a Commissioner of Division in Bengal. In the remaining districts of the province, including the Surma Valley and the Hill districts, the Chief Commissioner personally carried out the responsibilities of a Commissioner of Division [11]. In 1880, the nucleus of the intermediary function emerged with the creation of the post of Superintendent, who assumed overall control of the Secretariat office establishment. This development replaced the Head Assistant System and served as the primary channel of communication between officers and assistants within the department. By 1896, the Assam Secretariat had expanded its clerical staff from 46 to 60, incurring a total monthly expenditure of Rs. 4,777. It was notable that during this period, the working strength within the Assam Secretariat exceeded that of the Central Provincial Secretariat, which operated on a two-tiered structure comprising an upper and lower tier. The upper tier consisted of officers directly linked to the lower tier of assistants, with the Head Assistant serving as the liaison. Notably, the Secretary and the Assistant Secretary functioned as two independent officers for all practical purposes.

In 1890-91, the Government of India proposed transferring the Chittagong Hill Division from Bengal to Assam. This proposal resulted in the creation of an enlarged province called Eastern Bengal and Assam, with Lt. Colonel appointed as its head and Dacca designated as the capital. Chittagong served as the subsidiary headquarters. This administrative reorganization effectively brought together the tea-growing districts of Bengal and Assam under a unified administration. In 1905, the position of the Registrar was established, endowing him with increased responsibilities, powers, and functions to support the Superintendent. Consequently, prior to the merger of the Assam Secretariat, its composition consisted of one Superintendent, six Head Assistants, and fifty Clerks. The new province was established with the status of Lt. Governorship, encompassing the Chittagong, Dacca,

and Rajshahi Divisions of Bengal, along with the District of Malda, the State of Hill Tipperah, and the existing Chief Commissioner of Assam. It was decided that Darjeeling would remain part of Bengal, and thus, the province was named "Eastern Bengal and Assam". Covering an area of 106,540 square miles and a population of 31 million, of which 18 million were Muslims and 12 million were Hindus, the province had a Legislative Council and a two-member Board of Revenue. It was divided into two compact self-contained provinces, Bengal and Assam. In accordance with this, the then Chief Commissioner of Assam, Sir Bamfylde Fuller, reorganized the Secretariat for the proposed administration on October 16, 1905[12]. The total strength of the new Secretariat administration comprised 97 clerks and 84 menials. Table 5. provides a chronological overview of the Chief Commissioners who governed Assam during the specified periods, showing transitions and changes in leadership over time [13].

**Table 5: Chief Commissioners of Assam (1874 - 1905)**

Name	From	To	Remarks
<b>Colonel R. H. Keatinge, V.C., C.S.I.</b>	7th February 1874	21st June 1878	
<b>Sir S. C. Bayley, K.C.S.I.</b>	22nd June 1878	1st March 1881	
<b>Mr. C. A. Elliott, C.S.I.</b>	2nd March 1881	7th July 1883	
	7th July 1883	7th October 1883	Officiating
<b>C. A. Elliott, C.S.I.</b>	7th October 1883	23rd February 1885	
<b>W. E. Ward</b>	23rd February 1885	31st October 1887	Officiating
<b>D. Fitzpatrick, C.S.I.</b>	31st October 1887	15th July 1889	
<b>J. Westland, C.S.I.</b>	15th July 1889	22nd October 1889	
<b>J. W. Quinton, C.S.I.</b>	22nd October 1889	24th March 1891	
<b>Brigadier-General Collett, C.B.</b>	24th March 1891	27th May 1891	Officiating
<b>Mr. W. E. Ward, C.S.I.</b>	27th May 1891		
<b>William Erskine Ward</b>	1891	1896	
<b>Sir Henry John Stedman Cotton</b>	1896	1902	
<b>Sir Joseph Bampfylde Fuller</b>	1902	1905	

**Stage 2: Continued Pragmatic Growth (1905-1912):** During the second stage, spanning from 1905 to 1912, the Assam Secretariat continued to experience pragmatic growth, adapting to the evolving needs of the state. However, it soon became evident that the existing strength of the Secretariat was insufficient [14]. By 1906, the number of clerks had increased to 85, and the number of support staff, known as menials, rose to 41. The Issue, Recording, and Library sections remained distinct, as before. Additionally, the new Secretariat office was divided into three departments, including the Chief Secretary along with three Registers. In July 1906, P. C. Lyon was appointed as the first Chief Secretary. Under his leadership, the number of clerks increased to 95, and the number of menials rose to 54. There was no further increase in staff strength until 1912 when the partition was annulled. However, the division of the Secretariat establishment between Dacca and

Shillong proved to be disadvantageous, as Shillong was ultimately abandoned as its headquarters in 1911-12. Table 6 summarizes the lieutenant governors of East Bengal and Assam during the period from 1905 to 1912. These individuals served as the chief executive officers of East Bengal and Assam during the region's partition and subsequent governance under British administration. Before 1874, Assam was under the administration of Bengal. However, in that year, it was established as a distinct Province with a Chief Commissioner. This setup continued until 1905 when Lord Curzon divided Bengal and created a new Province by merging Eastern Bengal with Assam, appointing a Lieutenant Governor [15].

**Table 6: Chronology of Lieutenant Governors: East Bengal and Assam (1905–1912)**

<b>Lieutenant Governor</b>	<b>Term</b>
Sir Joseph Bampfylde Fuller	1905–1906
Lancelot Hare	1906–1911
Charles Stuart Bayley	1911–1912

**Stage 3: Transformation Period (1912-1921):** The third stage, from 1912 to 1921, marked a significant period of transformation as the Secretariat responded to changing stratagems and state philosophies. The state's constructive role became more pronounced, although not fully realized, particularly during and after the Second World War in 1939.

Beginning April 1st, 1912, Assam underwent reconstitution as a distinct province, with Sir Archdale Earle, K.C.I.E., assuming the role of Chief Commissioner. Recognizing the necessity for the province's proposed development, it became evident that the existing administrative staff was insufficient [16]. Consequently, the number of Government Secretaries was increased from two to three, along with augmenting the number of Department Heads and overall staff expansion. These measures proved prescient as the subsequent rapid development of the province validated their effectiveness [17]. After the capital was moved from Shillong to Dacca, W. J. Raid, the Chief Secretary of Eastern Bengal and Assam, provided an annual ad-hoc fund of Rs. 1.00 crores for the Assam Secretariat's expenses. The grading of clerks into Upper Division and Lower Division based on the nature of their duties and responsibilities was implemented. Additionally, a system was established comprising two Secretaries and one Registrar for the entire Secretariat, with a pay scale of Rs. 400-20-600. The minimum pay for the Nazir and Librarian positions was set at Rs. 40 per month. The staff for the new Assam Secretariat was recruited from among clerks of the Eastern Bengal and Assam Secretariat. Between 1913 and 1914, both receipts and issues saw significant increases across all branches. The offices of two Commissioners, Inspector General, and Inspector of Civil Hospitals were reinforced. In 1915, following recommendations from the Second Secretary A. W. Botham and Chief Secretary B.C. Allen, the Finance and Municipal Departments were strengthened. On October 25th, under the Municipal Department, three main branches - Education, Local Boards, and Municipalities - were established. Additionally, one Upper Division Assistant for the Financial Department, one Lower Division Assistant for the Municipal Department, and two Lower Division Assistants, one each for the Record and Recording Sections, were sanctioned. By 1919,

there were 6 Head Assistants, 18 Upper Division clerks, and 45 Lower Division clerks, totaling 69 ministerial staff across all departments of the Assam Secretariat. The Secretariat included a Chief Secretary, a Second Secretary, two Under Secretaries, and a Registrar. Table 7. provides details on the individuals who served as chief commissioners and their respective terms of office during this period.

**Table 7: Chief Commissioners of Assam Province (1912–1921)**

Chief Commissioner	Term served
Sir Archdale Earle	1912–1918
Sir Nicholas Dodd Beatson-Bell	1918–3 Jan 1921

**Stage 4: Further Changes in Structure (1921-1937):** During the fourth stage, spanning from 1921 to 1937, significant changes were implemented in the structure and functions of the Assam Secretariat to accommodate the evolving administrative landscape. This period marked the eve of Dyarchy, during which four manilas were appointed for each Member and Minister, along with four stenographers for the four Members of the Government, to meet the increased workload of the Legislative Council.

The implementation of Dyarchy necessitated the reorganization of the Secretariat for efficient management. As a result, the Secretariat was divided into six departments in 1937:

- 1) **Appointment and Political Department:** This department handled subjects related to appointments, political matters, Assam Rifles, military affairs, passports, and certificates of identity.
- 2) **Judicial and General Department:** Responsible for the administration of justice, transfers, powers of Munchis and Magistrates, civil police, jails, forms, Arms Act, explosives, excise, animals, holidays, newspapers, and printing press.
- 3) **Revenue Department:** Dealt with settlement, forests, wards estate, mines and minerals, fisheries, factories, books, and maps.
- 4) **Finance Department:** Managed accounts, budgeting, re-appropriation, loan accounts, pensions, local audits, income tax, stamps, salt, and customs.
- 5) **Local Self-Government and Industries Department:** Oversaw municipalities, local boards, agriculture, veterinary services, industries, cooperative societies, trade, and statistics.
- 6) **Education and Sanitation Department:** Handled education, European education, portfolios, medical services, sanitation, lunatic asylums, registration, ethnography, census, circuit houses, dak bungalows, stores, ecclesiastical matters, and gazetteers.

Additionally, new posts were created, including two Head Assistants, three Upper Division Assistants, two Lower Division Assistants, one typist, four peons, and two record suppliers. These changes aimed to streamline the operations of the Assam Secretariat to better serve the administrative needs of the region. The introduction of Constitutional Reforms in 1921 placed significant strain on the Assam Secretariat. For instance, the volume of issues and receipts surged from 55,000 to 73,000. The Legislative Council Questions and Resolutions further burdened the Secretariat. Consequently, after the implementation of Constitutional Reforms, the Chief Secretary assumed responsibility for

all reserved subjects, while the Second Secretary primarily handled transferred subjects, along with the revenue and forest departments. The increased number of development schemes necessitated by the reforms added to the workload of the Second Secretary. To address this, Governor J. H. Kerr and the Chief Secretary sanctioned the creation of a post for a Third Secretary. A. Phillipson, an officer of the Indian Civil Service (ICS), was appointed to this role on Special Duty in the Finance and Revenue Department on March 9, 1927. This led to the redistribution of work, resulting in the reorganization of the Finance Department into two departments: Budget and Account, including Statistical, and Finance Establishment. However, in 1928, the Finance Department was once again divided into two: Budget and Audit Department. In 1931-32, both the Retrenchment Committee and the Assam Resources and Retrenchment Committee of 1938-39 proposed the amalgamation of the Civil and Public Works Department (P.W.D.) Secretariats. This move aimed to alleviate the workload of the Chief Engineer of P.W.D. who also served as Secretary to the Government of Assam. However, the amalgamation of these two Secretariats was delayed until July 27, 1936, when it was agreed upon during a conference of Secretaries held in Shillong. This decision paved the way for the amalgamation of staff and created ample opportunities for promotion for Senior Assistants and capable junior clerks [18].

**Stage 5: Period Leading to Independence (1937-1947):** The fifth stage, spanning from 1937 to 1947, marked the period leading up to India's independence, characterized by ongoing adjustments in response to political and constitutional changes. During this period, the Secretariat of the Government of Assam was organized into offices, departments, and branches. Each department was overseen by a secretary, while branches, which were subdivisions of departments, were managed by the Head Assistant, who consulted with the Registrar. In 1937-1947, several departments were established under the Statutory Rules, including Home, Judicial and General, Revenue, Education, Finance (Audit), Finance (Budget), and Local Self-Government. On April 1, 1937, the Governor of Assam appointed a Secretary to the Government of Assam for each department. Additionally, an Excluded Areas Department was formed, increasing the number of secretaries from three to four. With the onset of Provincial Autonomy, the Governor himself was relieved of his special responsibilities under the Government of India Act 1935 and established a Civil Secretariat for the Governor, now known as the "Governor Secretariat".

A meeting of secretaries was convened on July 27, 1936, in Shillong to discuss the reorganization of the Assam Secretariat before the introduction of Provincial Autonomy. The following principles were agreed upon:

- 1) Minimize the distribution of subjects.
- 2) Assign each department to a minister.
- 3) Avoid increasing staff unless absolutely necessary in any department.
- 4) Transfer political works, especially those related to Excluded Areas and Natives, from the Chief Secretary to the Governor Secretariat.
- 5) Designate the Political Department as the Home Department, responsible for appointments, law, and other subjects.



After agreeing upon the above principles, the workload inevitably centered primarily around Secretaries, Deputy Secretaries, Under Secretaries, and Assistant Secretaries. This led to an increase in the number of Assistants and clerical staff, resulting in significant and gradual expansion of administrative responsibilities, law and order enforcement, welfare initiatives, and other tasks across all departments. Consequently, the volume of work surged in all 17 departments of the Assam Secretariat, including Home, Judicial and General, Revenue, Education, Finance (Budget), Finance (Audit), Local Self-Government, and various branches such as Record, Issue, Establishment, Forms, Library, Confidential, Translator, Stenographer, Telephone, and leave reserve sections. On the Civil side, there were three Secretaries: Chief Secretary, Transferred Department Secretary, and Finance and Revenue Secretary. Additionally, there were two Under Secretaries and an Assistant Secretary in the Finance and Revenue Department. In April 1937, C. S. Mullan was appointed as the Secretary in the Education and Local Self-Government Department. In the Police branch of the Judicial Department, the post of Joint Secretary was initially created in the Assam Secretariat, later renamed as Joint Secretary in the Home Department. Mr. T. E. Furze became the first Joint Secretary in the newly created Home Department. Consequently, Agriculture, Cooperation, Industries, Veterinary, Registration, and Education were placed under the Secretary of Local Self-Government and overseen by three Ministers. Sri Siddeheswar Gohain, a Senior Extra Assistant Commissioner of Assam Civil Services from the Assamese community, was appointed as the first Deputy Secretary in the Department of Education and Local Self-Government through Notification No. 7039 H dated November 13, 1937. Additionally, the Assam Public Service Commission was established in 1937. During World War II, the surge in activities related to essential commodities, particularly in the field of Sericulture, prompted the creation of an Additional Secretary post in 1943, who also served as the Director of Industries. Simultaneously, in 1943, a new Supply Department was established with its own Secretary to oversee its operations [19].

To manage and coordinate post-war reconstruction and planning efforts, the Reconstruction Department was formed in 1944, led by a secretary. This department was later reconstituted as the Planning and Development Department in 1947. In response to wartime demands, a Joint Secretary post was established within the Home Department in 1944, with responsibilities including Civil Defense oversight. Additionally, a Deputy Secretary position was designated for the Supply Department. By 1947, the Supply Department was further reinforced with the creation of Under Secretary and Second Under Secretary roles. On August 13, 1947, the post of Additional Chief Secretary was introduced, with S. P. Desai appointed to the position. With India's attainment of independence in 1947, opportunities for rapid economic development emerged. Consequently, in October 1947, the Transport and Industry Department was established, led by a secretary. Furthermore, in December 1947, the Coordination Department was formed under a secretary, later transitioning into the Development Commissioner's office. The table 8 provides a chronological overview of the governors who served in Assam Province from 1921 to 1947, including any acting appointments, along with their respective terms of office [20].

**Table 8: Governors of Assam Province (1921–1947) [21]**

<b>Governor</b>	<b>Term of Office</b>
<b>Sir Nicholas Dodd Beatson-Bell</b>	3 Jan 1921 – 2 Apr 1921
<b>Sir William Sinclair Marris</b>	3 Apr 1921 – 10 Oct 1922
<b>Sir John Henry Kerr</b>	10 Oct 1922 – 28 Jun 1927
<b>Sir Egbert Laurie Lucas Hammond</b>	28 Jun 1927 – 11 May 1932
<b>Sir Michael Keane</b>	11 May 1932 – 4 Mar 1937
<b>Sir Robert Niel Reid</b>	4 Mar 1937 – 4 May 1942
<b>Henry Joseph Twynam (Acting)</b>	24 Feb 1938 – 4 Oct 1939
<b>Sir Andrew Gourlay Clow</b>	4 May 1942 – 4 May 1947
<b>Frederick Chalmers Bourne (Acting)</b>	4 Apr 1946 –?
<b>Henry Foley Knight (Acting)</b>	4 Sep 1946 – 23 Dec 1946
<b>Sir Muhammad Saleh Akbar Hydari</b>	4 May 1947 – 15 Aug 1947

**The Post-Independence Period (1947-1955):** During the post-Independence period from 1947 to 1950, the Assam Secretariat underwent significant organizational changes. Initially, in 1874, there was only one Secretary and 33 clerks for the entire Assam Secretariat. However, by 1947, this number had increased to nine Secretaries in the Civil Secretariat, including P.W.D. and the Governor Secretariat. In 1874, there were only three departments in the Secretariat, but by 1947-50, the number of departments had significantly increased. In 1955, the Secretariat of the Government of Assam was further divided into offices, departments, and branches, including Secretariat, General Administration, Printing and Stationery, Relief and Rehabilitation, Secretariat Administration, Town and Country Planning, and Tribal Areas and Welfare of Backward Classes Department. Each of these comprised two or more departments and was overseen by a secretary. The distribution of work within each department or branch was left to the discretion of the Superintendent, who reported to the Under Secretary, Assistant Secretary, or Registrar for confirmation of the specific duties assigned to each assistant. The Registrar served as the channel of communication between the office and the officers in all matters affecting office management, procedures, and routine affairs. The entire office establishment of the Secretariat was under the control of the Chief Secretary, with the Registrar directly in charge. The Registrar typically initiated all proposals, through whom all proposals for appointment, transfer, leave, etc., of non-gazetted ministerial and grade 4th staff were passed. These processes were regulated by rules published under notifications numbered APP. 31/51/14, APP. 31/51/17, and APP. 31/51/12 dated August 3, 1951, known as the Assam Secretariat Service Rules. Additionally, there was a Confidential Department under the Chief Secretary, with the Superintendent of the Confidential Branch responsible for safeguarding all confidential matters of the government. Therefore, until 1955, the distribution of ministerial staff in the Assam Civil Secretariat with departments was as outlined above. The provided data in table 9, presents the distribution of staff positions within the organization, along with their classification as permanent or temporary, and the

corresponding total number of positions. Additionally, it includes the scale of pay associated with each position [22].

**Table 9: Staff distribution and scale of pay**

Name of Post	Permanent	Temporary	Total	Scale of Pay
Superintendent	33	12	45	
Upper Division	130	130	260	Rs.200-10-240-(E. B)-20-300
Lower Division	215	160	375	Rs.75-6-105-(E. B)-7-140-(E. B)-7-175
Stenographer (Grade-I)	1	-	1	Rs.150-8-190-(E. B)-10-290-(E. B)-12-350
Stenographer (Grade-II)	8	23	31	
Selection Grade				
Typist	6	2	8	Rs. 100-5-110-6-140
Ordinary Typist	44	64	108	
Receptionist	-	1	1	Rs.100-6-130-(E. B)-7-200. Plus, special pay Rs.30
Record Suppliers	5	3	8	Rs.45-2-65
Record Sorters	2	-	-	Rs.32-2-45

The data in table 10. provides information about the distribution of staff positions within the organization, specifying the number of permanent and temporary positions for each role of Public work Department.

**Table 10: Staff Distribution of Permanent and Temporary Positions of Public work Department**

Name of Post	Permanent	Temporary	Total
Jamadar	1	3	4
Duftry	2	2	4
Office Peons	20	45	65

**Evolution of various Departments:** Until 1968, there were a total of 32 Departments. In 1953, the Forest Department was established, followed by the creation of the Veterinary Department in 1958, which was separated from the Agriculture Department. The Appointment Department underwent bifurcation into two entities known as Appointment (A) and Appointment (B) in 1955. The Organisation and Methods Division was established in October 1954, initially falling under the purview of the Planning and Development Department. By 1956, it came under the supervision of the Appointment Department, and starting from April 1958, the Commissioner Hill Division assumed control over this division. Eventually, in August 1963, the Organisation and Methods Division came under the leadership of a Director and subsequently took on the responsibility of managing the Secretariat Training School. Additionally, this division was tasked with providing secretarial support to the Administrative Reforms Committee and other similar committees [23].

The Co-operation Department was founded in 1958 as a separate entity after separating from the Rural Development Department. The Rural Development Department, established in 1947, led to the creation of the Community Development Department in 1952. Consequently, the Rural Development Directorate was established in 1957, later renamed as the Panchayat Department. However, with the enactment of the Assam Panchayat Act of 1959, the Rural Development Department and the Community Development Department were merged in 1960 into a single entity known as the Development (Panchayat and Community Development) Department. The Education Department was established in 1905. However, in 1956, it underwent a split into two separate entities known as the Education (General) Department and the Education (Technical, Publicity) Department. The Legislative Department was formed in 1948 to conduct the first General Selection. Initially, it was placed under a Reforms Commissioner. Subsequently, in 1953, this branch was renamed as the Election Branch, and the designation of Reforms Commissioner was changed to Chief Election Officer of Assam. By 1958, it had evolved into a full-fledged Department of the Secretariat. The Excise Department came into existence in 1958. In 1965, the Tourism Department was incorporated into the Excise Department, leading to the formation of the Excise, Registration, and Tourism Department. The Finance Department has its origins as early as 1903. However, finance (APF) was established in 1948 to handle matters such as audit, pension, fund management, travelling allowances, and other related issues. Finance (Budget) was introduced in 1950, but in 1954, it was split into Finance Expenditure Control-I, Finance Expenditure Control-II, and Finance Expenditure Control-III, respectively. The Finance (Economic Affairs) Branch was created in 1956 to oversee plan resources and the five-year plan. Additionally, Budget-I and Budget-II were established in 1957. In June 1967, a new branch called the Integrated Hill Plans Branch was created to specifically address the development expenditure in Hill Districts. Finally, in April 1968, the Finance Department underwent a reorganization, led by a secretary along with subordinate officers and staff. The General Administration and Forest Department, originally a branch of the General and Judicial Department in 1874, were later established as separate Departments. The General Administration Department (GAD) was constituted as an independent entity in 1950, while the Forest Department was established in 1954. The Health (A) and Health (B) Departments were formed in 1937. Civil Defense emerged as a department in 1962, followed by the establishment of the Industries Department in 1958, the Labour Department in 1951, and Craftsman Training in 1964. The Law Department was established in 1959, Municipal Department in 1964, and Passport Department in 1952. Planning and Development took shape in 1944, Political (A) and (B) Departments in 1959, Power Department in 1958, and Geology and Mining in 1955. Printing and Stationery were established in 1951, while the Public Works Department (P.W.D) originated in 1880. P.W.D. (Road and Building) was formed in 1965, and Border Road in 1962. In 1967, the Irrigation Department and Flood Control Department were created. Additionally, the Relief and Rehabilitation Departments were established in 1950 with the objective of rehabilitating displaced persons from Pakistan who came to Assam. Revenue General and Revenue

Settlement were created in 1949, and separate posts of Secretary were introduced. In 1950, Revenue (LR), Revenue (S), and Revenue (Reforms) Departments were established [24]. The Secretariat Administration Department originally operated as part of the establishment branch within the Finance Department. In 1930, there were merely five Secretariat Departments and a handful of branches, with a clerical staff comprising 35 Upper Division Assistants and 124 Lower Division Assistants, all under the supervision of five Head Assistants functioning under the administrative oversight of the Registrar. With the advent of the Second World War and the subsequent attainment of Independence, the workload significantly escalated. Moreover, the establishment of several new Departments necessitated the creation of a separate Secretariat Administration Department in 1952. This new entity comprised two branches: SAD (Establishment) and SAD (Accounts). Consequently, the Nazarat, Issue, and Dak Sections were later incorporated into the SAD (Estt.) Department. The Record Section, Recording Section, and the Secretariat Library were under the direct control of the Under Secretary SA (Accounts) Department, supported by the Keeper of Records, now referred to as the Officer-in-charge of Records since 1979. Below presents the staff strength of the SAD (Estt.) Department as of 1952 [25].

**Table 11: Staff Distribution and Categories in Various Sections of the Secretariat (1952) [26]**

Category of Staff	Under Secretary Establishment					Under Secretary Accounts			
	Establishment Branch	Nazarat Section	Issue Section	Dak Section	Reception Section	Account Branch	Recording Section	Record Section	Library
Superintendent	1					1			-
Receptionist					1				
Record Keeper							1	1	
Assistant Secretariat Library									2
Assistant Superintendent		1				1	1		
Upper Division Asst.	5	4				9	1	3	
Lower Division Asst.	5	2				16	6	6	1
Typist	3	1	14			2	1		
Record Supplier				2				8	
Book Binder								1	
Record Sorter/Mender									

The data in table 11. illustrated a structured distribution of staff across different categories and sections within the organization, reflecting a clear emphasis on administrative organization and task allocation. Key positions such as superintendent, receptionist, and assistant superintendent are strategically assigned to specific sections to facilitate efficient operations. Upper division assistants are primarily concentrated in the Establishment Branch, suggesting a central administrative focus, while lower division assistants are more

evenly distributed, with a notable concentration in the Account Branch. The allocation of typists, record suppliers, and book binders aligns with the operational needs of their respective sections, demonstrating a functional approach to staffing. However, the absence of specific assignments for record sorter/menders raises questions about potential gaps in workflow management or oversight within the organization. Overall, the data underscores a deliberate effort to optimize staff deployment and streamline operations across various sections and branches, albeit with potential areas for further refinement or clarification.

The Sericulture Department was established in 1957, while the Supply Department originated in 1941 under the Appointment Department. By 1943, it had evolved into a fully-fledged Department with two branches: Supply (A) and Supply (B). The Town and Country Planning Department came into being in 1955, whereas the Transport and Commerce Department was established in 1949 following a resolution adopted in the Assam Legislative Assembly on September 27, 1948, aimed at the gradual Nationalization of Motor Transport Service. Additionally, the post of State Transport Commission was established in 1951. In 1950, the Tribal Area and Welfare of Backward Classes Department was established to address matters concerning Autonomous Hill Districts. The Veterinary Department was formed in 1958, and the Fishery Department followed suit in 1965. Consequently, by 1968, a total of 45 departments were operational within the Assam Secretariat [27].

**Table 12: Ministerial Establishment Distribution in Civil Secretariat [28]**

Department	Department	Department
Appointment	Local Self-Government.	Community Projects.
Agriculture.	Medical.	Passport.
Confidential.	Printing and Stationery.	Supply 'A'.
Education (General).	Revenue (G)	Supply 'B'.
Education (Technical, etc.).	Secretariat Administration.	Textile.
Forest.	Tribal Areas 1.	Elections.
Finance (E)	Tribal Areas 2.	Chief Minister's Secretariat.
Finance (APF)	Revenue (S).	Record and Library.
Finance (T)	Planning and Development.	Recording.
Finance E.C. (1).	Transport and Industries.	Nazarat.
Finance E.C. (2).	Labour.	Steering Committee.
Finance E.C. (3).	Legislative and Judicial.	Special Officer for Compilation of the History of Freedom Movement.
General Administration Department.	Relief and Rehabilitation.	Minister Education.
Home.	Rural Development.	Issue Branch.
Special Officer, Labour	Leave Reserve	

*(Source: Archivum, 2011, Sonowal)*

**Impact of Meghalaya's Statehood on Assam Secretariat:** With the acceptance of Meghalaya as a full-fledged state by the then Prime Minister on November 10, 1970, it

became necessary for Assam to search for a new site to locate its capital. This decision was made with a long-term perspective on the development trends of culture, commerce, and industries in the state, aiming to establish a new focal point of activities in the North Eastern Region of India. It was deemed essential that the chosen site for the new Capital of Assam be equipped with a well-knit complex, serving as the center of governmental activities and catalyzing all-round development. The capital complex was envisioned to include the Governor's residence, the Legislature, the Executive and Judiciary buildings, the Secretariat, and other government offices, strategically located within the site of the Capital to accommodate foreseeable patterns of future development. Consequently, the Site Selection Committee's decision was ratified in the Cabinet on November 18, 1970 [29].

The site selection process for the new capital of Assam commenced in 1971 through Government Notification No. GAG. 209/70/60 dated May 28, 1971. A Site Selection Committee was constituted, comprising the following members [30]:

- 1) Shri S. K. Mallick, ICS, Additional Chief Secretary.
- 2) Shri R. K. Bhuyan, Chief Engineer (R&B), P.W.D.
- 3) Shri C. S. Chandrasekhara, B.Sc., B.E., M.C.R. (Harvard), A.M.T.PL, F.L.T.P., Additional Chief Planner, Town and Country Planning Organization, Govt. of India.
- 4) Shri C. R. Krishnamurthi, IAS, Secretary, Revenue Department, Govt. of Assam.

The Selection Committee initially identified four sites for the new capital of Assam:

- 1) Sonapur Circle, Gauhati Sub-division in the district of Kamrup, covering 23,358 Bighas of land (Notification No. RLA. 178/71/1 dated May 18, 1971).
- 2) Sonapur and Gauhati Circles, Gauhati Sub-division in the Kamrup district, covering 19,386 Bighas of land (Notification No. RLA. 179/71/1 dated May 18, 1971).
- 3) Gauhati circle, Gauhati Sub-Division, in the district of Kamrup, covering an area of 23,609 Bighas of land (Notification No. RLA. 180/71/1 dated May 18, 1971).
- 4) Kaliabor Circle, Nowgong Sub-division in the district of Nowgong, covering an area of 29,366 Bighas of land (Notification No. RLA. 181/71/1 dated May 28, 1971).

Following proper field investigations into the relative merits and demerits of the aforementioned four sites, the order of preference was established as follows [31]:

- 1) 1st Position: Amchang-Panikhathi-Chandrapur.
- 2) 2nd Position: Sonaighuli, Dakhin gaon, Kamrup.
- 3) 3rd Position: Sonapur-Digar, Kamrup.
- 4) 4th Position: Silghat-Koliabor, Nowgong.

The birth of Meghalaya as an Autonomous State on February 10, 1970, marked the culmination of the fulfillment of the political aspirations of the people of two Hill districts, namely United Khasi and Jaintia Hills and Garo Hills. This development compelled Assam to take on additional responsibilities in bringing about its all-round development and administration [32]. In 1971, Parliament passed the North Eastern Areas Act of 1971, which separated NEFA from Assam and converted it into a Union Territory of Arunachal Pradesh. K.A.A. Raja was appointed as the Chief Commissioner, later becoming the first Lt.

Governor of Arunachal Pradesh. On January 21, 1972, Prime Minister Indira Gandhi formally inaugurated the new full-fledged statehood of Meghalaya. Following the constitution of the Site Selection Committee for the New Capital of Assam via Government Notification No. GAG.209/70/60 dated May 28, 1971, the process of shifting the capital from Shillong to Dispur was initiated. This process continued until January 26, 1974, during the term of the then Chief Minister of Assam, the late Sarat Ch. Singha, and was completed sometime in 1976 [33]. Currently, with about a hundred departments and more than five hundred officials from top to bottom, the Assam Civil Secretariat stands as a testament to the rapid growth and development of the present Assam Secretariat. Assam now stands independent as an organic constituent of the Sovereign Republic of India, occupying a strategic position with 27 districts and a well-established political setup, with the permanent Capital established in 1996 at Dispur [34].

**Conclusion:** The Assam Secretariat's evolution from its inception in 1874 to its current status as a modern administrative complex showcases a dynamic journey of organizational growth and adaptation. Starting with its strategic relocation to Shillong in 1874, the Secretariat adapted to changing needs through pragmatic growth, transformation periods, and structural adjustments. These changes, driven by shifting state philosophies, constitutional reforms, and global events like the Second World War, positioned the Secretariat as a vital administrative hub. Its transition from merely maintaining order to actively participating in state affairs highlights its adaptability to complex socio-political realities. Ultimately, the Assam Secretariat's journey serves as a testament to the resilience and flexibility of administrative institutions, offering valuable insights into the evolution of governance structures in regions undergoing profound transformations. Initially comprising only a few departments, it expanded over time to encompass a wide array of functions, responding to changing socio-political needs. Key milestones such as capital relocation and state formation highlighted the region's evolving governance landscape. The meticulous site selection process for the new capital exemplified a commitment to strategic planning. Today, the Assam Secretariat stands as a symbol of administrative efficiency and resilience, reflecting the state's progress and its significant role in northeastern India's socio-economic development.



**References:**

- 1) File No. 97,1872-73, Dacca Commissioner.
- 2) Knox, G. E., Esq., C. S. "*A Digest of Civil Procedure, Prevalent in British India*, Vol. 11." Allahabad, Church Mission Press, 1877.
- 3) Assam Secretariat Printing Office. "*Report on the Administration of the Province of Assam, 1892-93*." Shillong, 1893.
- 4) *Abstract of the Proceedings of the Council of the Governor General of India*, assembled for the Purpose of Making Laws and Regulations, 1874, Vol. XIII. Calcutta: Office of the Superintendent of Government Printing, 1875.
- 5) Proceeding of Col. R. H. Keatinge, Feb. 1874, Home Department.
- 6) Buckland, C. E. *Bengal Under the Lieutenant-Governors: Being a Narrative of the Principal Events and Public Measures During Their Periods of Office, from 1854 to 1898*. Vol. 1. Calcutta: S. K. Lahiri & Co., 1901.
- 7) Physical and Political Geography of the Province of Assam, Shillong.", Assam Secretariat Printing Office, 1896, p. 98.
- 8) Allen, William H., and Co. *Allen's Indian Mail and Official Gazette*, Vol. XXXIII. London: William H. Allen and Co., 1875.
- 9) Ibid
- 10) Assam Secretariat. "*Proceedings, Home-A, July 1905*."
- 11) Opcit., Physical and Political Geography of the Province of Assam, 1896.
- 12) Opcit., Assam Secretariat, 1905.
- 13) Opcit., Buckland.
- 14) Chief Commissioner of Assam. "*Proceedings, Home Department, 1905*."
- 15) Assam. Assam District Gazetteers: Sibsagar District. The Government of Assam, Education Department, Shillong, Assam, 1967, Nabajiban Press, Calcutta-6.
- 16) Report on the Administration of Assam, 1912-1913. Shillong, Assam Secretariat Printing Office, 1914.
- 17) Ibid
- 18) Assam Secretariat Service (Ministerial), 1940.
- 19) B. Datta-Ray, "Assam Secretariat, 1874-1947, An Administrative History of North-East India", Publisher: K. P. Bagchi, University of California, 1978.
- 20) Dutta, S. K. Assam Secretariat Manual, July 1955.
- 21) Bhattacharyya. D. C., "The role of the governor of Assam before independence 1921-47", Published PhD. Thesis, Gauhati University, 1980.
- 22) Sonowal. D. "Archivum", Govt. of Assam, Directorate of Archives, Guwahati, 2011.
- 23) Assam Secretariat Organization and Function, 1968.
- 24) Ibid.
- 25) Assam Secretariat. Amalgamated Roll of the Office Establishment, 1955.
- 26) Opcit., Sonowal.
- 27) Assam Secretariat Organization and Function, 1968
- 28) Opcit., Sonowal

- 29) Opcit., Dutta.
- 30) Capital of Assam: Reports of the Site Selection Committee, 1971.
- 31) Opcit., Dutta
- 32) Reports on Development of Assam, 1973
- 33) Government of Assam. Memorandum Subjected to the Prime Minister, 1971.
- 34) Singh, Bhabani. Politics of Alienation in Assam, 1984.



**Novel Insights**, An International Journal of Multidisciplinary Studies

A Peer-Reviewed Quarterly Research Journal

ISSN: 3048-6572

Volume-I, Issue-I, August 2024, Page No. 40-51

Published by Uttarsuri, Karimganj, Assam, India, 788711

Website: <http://novelinsights.in/>

DOI: [10.69655/novelinsight.vol.1.issue.01W.003](https://doi.org/10.69655/novelinsight.vol.1.issue.01W.003)

---

## **Towards Inclusive Societies: Leveraging IoT for Community Development and Education**

**Dr. Sudip Suklabaidya**

Assistant Professor, Department of Computer Science and Application, Karimganj College, Karimganj, India

Email: [sudipbaidya@gmail.com](mailto:sudipbaidya@gmail.com)

---

Received: 31.03.2024; Accepted: 12.05.2024; Available online: 31.08.2024

©2024 The Author(s). Published by Uttarsuri. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/>)

---

### **Abstract**

*The proliferation of Internet of Things (IoT) technologies presents a promising avenue for fostering inclusive societies through community development and education initiatives. This paper explores the potential of leveraging IoT to address societal inequalities and empower marginalized communities. Through a multidisciplinary lens, the paper examines the intersection of IoT, community development, and education, elucidating how IoT-enabled solutions can contribute to building more resilient, connected, and equitable societies. By harnessing IoT devices, sensor networks, and data analytics, community development efforts can be augmented, enabling better resource allocation, infrastructure management, and service delivery. Additionally, IoT-enabled educational interventions offer opportunities to enhance learning experiences, improve access to educational resources, and promote lifelong learning for individuals of all backgrounds. However, alongside the promise of IoT, ethical considerations surrounding data privacy, security, and digital divide must be addressed to ensure equitable access and participation. Through case studies and best practices, the study highlights successful examples of IoT implementations in community development and education, while also identifying key challenges and opportunities for future research and practice. Finally, the study advocates for a collaborative and inclusive approach to leveraging IoT for community development and education, emphasizing the importance of empowering individuals and communities to participate actively in shaping their futures.*

**Keywords:** Internet of Things, Community development, Education, Inclusive societies, Sensor.

---

**1. Introduction:** The term "Internet of Things" refers to the interconnectedness of devices via embedded sensors and actuators, enabling intelligent data-driven systems. Predictions suggest rapid expansion of IoT, leading to enhanced consumer experiences and increased productivity. This convergence will give rise to new services, improving various aspects of life, including connected homes, cities, vehicles, and personal tracking devices. Robotics, a well-established field, focuses on developing, manufacturing, and utilizing robots, alongside the computer systems used to control and analyze their data [1]. The advent of Internet of Things (IoT) technologies marks a significant milestone in the evolution of interconnected societies, offering unprecedented opportunities to reshape community development and education initiatives. In an era characterized by rapid technological advancements and increasing digital connectivity, the integration of IoT presents a transformative paradigm for building more inclusive and equitable societies. It explores the potential of leveraging IoT to address societal inequalities, empower marginalized communities, and enhance educational opportunities for individuals of all backgrounds [2]. At its core, IoT refers to the interconnectedness of devices via embedded sensors and actuators, enabling intelligent data-driven systems. This interconnected network of physical objects, commonly referred to as "smart" devices, has the capacity to perceive, analyze, and act upon their surroundings, thereby revolutionizing the way we interact with our environment. From smart homes and cities to healthcare systems and industrial operations, IoT technologies have permeated various facets of society, offering new possibilities for innovation and collaboration [3]. In the realm of community development, IoT presents a myriad of opportunities to improve resource allocation, infrastructure management, and service delivery. By harnessing IoT devices, sensor networks, and data analytics, community development efforts can be augmented, enabling more informed decision-making processes and equitable distribution of resources. Additionally, IoT-enabled educational interventions offer promising avenues to enhance learning experiences, improve access to educational resources, and promote lifelong learning for individuals of all ages [4]. However, alongside the promise of IoT, significant challenges and considerations must be addressed to ensure the realization of its full potential. Ethical considerations surrounding data privacy, security, and digital divide loom large, as the pervasive collection of personal data raises concerns about surveillance, discrimination, and autonomy. Moreover, the complexity and interconnectivity of IoT ecosystems pose challenges in terms of data interoperability, security vulnerabilities, and algorithmic biases, necessitating robust frameworks for governance, accountability, and transparency [5] [6].

The paper sets the stage for a comprehensive exploration of the multifaceted implications of IoT integration within community development and education initiatives. Through a multidisciplinary lens, it examines the intersection of IoT, social equity, and technological empowerment, highlighting successful examples, key challenges, and opportunities for future research and practice. Finally, we advocate for a collaborative and inclusive approach to leveraging IoT for community development and education,

emphasizing the importance of empowering individuals and communities to participate actively in shaping their futures.

**1.1 Significance of Integrating IoT in Social Science Research:** The significance of integrating Internet of Things (IoT) technologies in community development and education cannot be overstated, as it presents a multitude of opportunities to drive positive change and foster inclusive societies. IoT enables the capture of real-time, context-rich data streams in community development and education settings. This data can provide unprecedented insights into various social phenomena, such as infrastructure usage, resource distribution, and learning patterns. By harnessing IoT devices like sensors and wearables, stakeholders can gather valuable information to inform decision-making and improve program effectiveness. In community development, this insight can inform strategies for addressing social needs and promoting community well-being. In education, it can help educators tailor learning experiences to individual students' needs, preferences, and learning styles [7]. The integration of IoT in community development and education fosters collaboration between social scientists, technologists, policymakers, and other stakeholders. By bringing together diverse perspectives and expertise, interdisciplinary teams can develop innovative methodologies, tools, and frameworks to address complex challenges. This collaborative approach enriches the research process and promotes the co-creation of solutions that bridge the gap between theory and practice. IoT integration opens up new possibilities for addressing pressing societal challenges in community development and education. From improving public health outcomes and urban planning to enhancing educational experiences and governance practices, IoT-enabled solutions offer innovative approaches to longstanding problems [8]. By leveraging IoT technologies, stakeholders can develop novel applications and solutions that drive positive change and promote sustainable development. The integration of IoT in community development and education facilitates evidence-based decision-making. By providing real-time data and insights, IoT technologies empower stakeholders to make informed decisions that are grounded in empirical evidence. This enables more effective resource allocation, program planning, and policy formulation, leading to better outcomes for communities and learners. It has the potential to promote sustainable development in community development and education initiatives. By optimizing resource use, improving efficiency, and fostering innovation, IoT-enabled solutions contribute to environmental sustainability and resilience. This aligns with global efforts to achieve the United Nations Sustainable Development Goals (SDGs) and build more inclusive, equitable, and resilient societies [9].

## **2. Objectives**

- To assess the current state of integration of Internet of Things (IoT) technologies within the field of social sciences.
- To analyze the impact of IoT on traditional research methodologies within social sciences, including its potential to complement or disrupt established approaches.
- Explore diverse applications of IoT in community development and education, identifying specific use cases.

- Identify opportunities and challenges associated with leveraging IoT for community development and education.

**3. Research Methodology:** The research methodology for the study involves a mixed-methods approach incorporating both quantitative and qualitative methods. Conduct a comprehensive review of existing literature on IoT integration in community development and education. The research design will be iterative, allowing for flexibility and adaptation based on emerging insights and research findings. By employing a comprehensive research methodology that combines quantitative and qualitative approaches, this study aims to provide a nuanced understanding of the integration of IoT in Community development and education, elucidating its opportunities, challenges, and implications for research and practice.

**4. Related Work:** Chandra et.al, [10] in his paper proposes Smart Education System that utilizes IT technology, including IoT and cloud computing, to efficiently track and manage various educational components. To optimize IoT node battery life, the system implements architectures that enable fair communication ranges and reduced energy usage. Satu et.al [11], also said that, as with other sectors embracing intelligent technologies, the education sector benefits from IoT's role in ICT and social growth, fostering iterative processes with stakeholders. By leveraging IoT, campuses can enhance productivity, sustainability, and everyday conditions for students and staff. To explore the potential applications of Internet of Things (IoT) technology in improving the administrative and operational efficiency of community development missions, the author Wang et.al [12] analyze the practices of 6918 contemporary community associations in Taiwan, where the study seeks to develop an effective IoT digital system. This system aims not only to modernize administrative processes for easier implementation and documentation but also to facilitate communication between community residents and government agencies, such as the Council of Agriculture, Executive Yuan. Hsieh [13] aims to enhance learning motivation, interests, and performance in online courses by integrating Social Learning Theory, Learning Community philosophies, and technological features. It finds that the Publicity Philosophy within the learning community, supported by professionalized technological features, is crucial for advancing sustainable development strategies in contemporary higher education, facilitating collaborative learning and enhancing learning outcomes.

#### **4.1. Facilitating Interdisciplinary Collaboration for Holistic Solutions:**

**Opportunities for Social Science Research:** IoT offers unprecedented opportunities for social scientists to collect real-time, granular data on human behavior, environmental conditions, and social interactions. This wealth of data can facilitate more nuanced and comprehensive analyses, enabling researchers to uncover hidden patterns, understand complex phenomena, and inform evidence-based decision-making. By leveraging IoT technologies, social scientists can explore emerging research questions, address gaps in existing knowledge, and contribute to innovative solutions for societal challenges [14].

**Challenges and Ethical Considerations:** However, the integration of IoT in social sciences also raises significant ethical, privacy, and security concerns. The pervasive collection of personal data through IoT devices raises questions about informed consent, data ownership, and the potential for surveillance and discrimination. Moreover, the complex interconnectivity and data flows within IoT ecosystems pose challenges in terms of data governance, security vulnerabilities, and algorithmic biases. Addressing these challenges requires robust ethical frameworks, regulatory mechanisms, and interdisciplinary collaboration to ensure responsible and transparent practices [15].

**Interdisciplinary Collaboration:** One of the key strategies for successfully implementing IoT-enabled approaches within social science research is fostering interdisciplinary collaboration. By bringing together social scientists, technologists, policymakers, ethicists, and other stakeholders, interdisciplinary collaborations can facilitate holistic perspectives, innovative solutions, and shared best practices. Collaborative efforts can help address the complex challenges at the intersection of IoT and social sciences, while also promoting cross-disciplinary learning and knowledge exchange [16][17].

**Capacity Building and Training:** Another critical aspect of successful implementation is capacity building and training for researchers and practitioners. As IoT continues to evolve rapidly, ensuring that social scientists possess the necessary skills and competencies to harness IoT technologies effectively is essential. Training programs, workshops, and educational initiatives can equip researchers with the technical knowledge, methodological expertise, and ethical awareness required to navigate the complexities of IoT-enabled research in social sciences [18].

**Data Governance and Privacy Protection:** Implementing robust data governance mechanisms and privacy protections is paramount to safeguarding the rights and interests of research participants and communities. This entails establishing clear guidelines for data collection, storage, sharing, and usage, as well as implementing encryption, anonymization, and access controls to protect sensitive information [19].

**Scalability and Sustainability:** Finally, considerations of scalability and sustainability are crucial for ensuring the long-term viability and impact of IoT-enabled research initiatives within social sciences. This involves assessing the scalability of IoT deployments, ensuring interoperability and compatibility across diverse platforms and contexts, and addressing issues of affordability, accessibility, and environmental impact [20].

Table 1: Navigating the Complexities: Social, Legal, and Ethical Issues of the IoT Landscape

Issue	Description	Examples
<b>Privacy and data security</b>	<ul style="list-style-type: none"> <li>• Safeguarding personal information against unauthorized access</li> <li>• Protecting privacy boundaries and expectations</li> </ul>	<ul style="list-style-type: none"> <li>• Personal data pervades the IoT</li> <li>• Intrusive surveillance within private domains</li> </ul>
<b>User autonomy</b>	<ul style="list-style-type: none"> <li>• Offering users control over IoT usage</li> <li>• Impact of IoT on individual decision-making</li> </ul>	<ul style="list-style-type: none"> <li>• Monitoring energy consumption may override user preferences</li> <li>• Growing reliance on mobile phones; implications for attire</li> </ul>
<b>Data integrity and protection</b>	<ul style="list-style-type: none"> <li>• Ensuring data and systems remain secure</li> </ul>	<ul style="list-style-type: none"> <li>• Monitoring devices, spaces, and data remotely</li> </ul>
<b>Ownership and rights</b>	<ul style="list-style-type: none"> <li>• Defining ownership and usage rights for data</li> </ul>	<ul style="list-style-type: none"> <li>• Who possesses data on personal health metrics?</li> </ul>
<b>Control and governance</b>	<ul style="list-style-type: none"> <li>• Clarifying control over data and system usage</li> </ul>	<ul style="list-style-type: none"> <li>• Household energy solutions may centralize control</li> </ul>
<b>Public safety and risk mitigation</b>	<ul style="list-style-type: none"> <li>• Ensuring safety and mitigating risks within IoT ecosystems</li> </ul>	<ul style="list-style-type: none"> <li>• Bridge and road sensors detecting seismic activity</li> <li>• Public surveillance cameras enhancing safety or displacing crime?</li> </ul>
<b>End-of-Life Management and Obsolescence Planning</b>	<ul style="list-style-type: none"> <li>• Considerations regarding the termination of IoT system operations and strategic planning for device obsolescence.</li> </ul>	<ul style="list-style-type: none"> <li>• Developing strategies for recycling or repurposing IoT devices at the end of their lifecycle.</li> </ul>
<b>Data Preservation</b>	<ul style="list-style-type: none"> <li>• Consideration of policies and practices for managing and retaining data generated by IoT devices.</li> </ul>	<ul style="list-style-type: none"> <li>• Strategies for archiving, curation, and deletion of data collected through IoT systems.</li> </ul>
<b>Educational Strategies and Policies</b>	<ul style="list-style-type: none"> <li>• Exploration of the impact of IoT on educational policies and practices, including teaching methodologies</li> </ul>	<ul style="list-style-type: none"> <li>• Integrating IoT into educational curricula and fostering digital literacy and technological skills.</li> </ul>
<b>Multilingual Accessibility</b>	<ul style="list-style-type: none"> <li>• Consideration of the availability of IoT services and applications in diverse linguistic contexts.</li> </ul>	<ul style="list-style-type: none"> <li>• Ensuring that IoT technologies are accessible to users of different language backgrounds.</li> </ul>
<b>Educational Tools and Burden</b>	<ul style="list-style-type: none"> <li>• Investigation into the development of educational resources enabled by IoT and the potential educational load.</li> </ul>	<ul style="list-style-type: none"> <li>• Developing learning tools for IoT-related skills and addressing the educational demands of IoT integration.</li> </ul>
<b>Energy Consumption of Persistent Connectivity</b>	<ul style="list-style-type: none"> <li>• Evaluation of the power consumption associated with maintaining continuous connections among IoT devices.</li> </ul>	<ul style="list-style-type: none"> <li>• Energy-intensive server farms supporting cloud computing may highlight the disconnection from environmental impacts.</li> </ul>
<b>Biodegradability</b>	<ul style="list-style-type: none"> <li>• Assessment of the natural decomposition capabilities of IoT devices, aimed at reducing environmental impact.</li> </ul>	<ul style="list-style-type: none"> <li>• Designing IoT devices to degrade naturally after use, thereby minimizing electronic waste.</li> </ul>
<b>Cultural Practices</b>	<ul style="list-style-type: none"> <li>• Assessment of whether IoT systems align with the cultural practices of different communities.</li> </ul>	<ul style="list-style-type: none"> <li>• Considering how IoT technologies may integrate with or challenge cultural norms and values.</li> </ul>



The table 1 presents a comprehensive overview of the multifaceted considerations surrounding the deployment of Internet of Things (IoT) technologies. Each issue addresses various aspects, including ethical, environmental, cultural, and educational dimensions, underscoring the complexity of integrating IoT systems into society. The descriptions delve into the intricacies of these issues, providing context and highlighting their significance in shaping the future of IoT technologies. Additionally, the examples provided offer concrete illustrations of how these issues manifest in real-world scenarios, allowing stakeholders to grasp the practical implications of different IoT considerations.

## **5. Use Case Design: IoT in Community Development and Education:**

**Objective:** To explore the applications of IoT technology in community development and education, aiming to improve access to educational resources and enhance community engagement.

The use case design for IoT in community development and education aims to leverage IoT technology to enhance access to educational resources and foster community engagement. This initiative targets rural communities with limited access to educational facilities and resources. It involves the establishment of smart learning centers equipped with IoT-enabled devices and the development of community engagement platforms powered by IoT technology. The implementation plan encompasses infrastructure setup, content development, training and capacity building, and monitoring and evaluation processes. The integration of IoT in community development and education is depicted in Figure 1, illustrating the flow of activities and processes involved in the initiative.

### **5.1 Procedures and Working Mechanisms:**

1. **Identification of Stakeholders:** The stakeholders involved in this use case include community members, local government authorities, and educational institutions. Community members are the beneficiaries, local governments are responsible for resource allocation and development initiatives, and educational institutions contribute expertise and resources.
2. **Use Case Scenarios:**
  - **Smart Learning Centers:** These centers are equipped with IoT-enabled devices such as smart boards, tablets, and educational apps connected to the internet. They provide access to digital textbooks, video lectures, and interactive tutorials, enhancing learning experiences.
  - **Community Engagement Platforms:** These platforms facilitate communication, collaboration, and resource sharing among community members through IoT-powered kiosks, mobile apps, and online forums.
3. **Implementation Plan:**
  - **Infrastructure Setup:** Identify suitable locations and install IoT devices in smart learning centers and community kiosks.

- **Content Development:** Collaborate with educational institutions and content providers to develop digital educational resources tailored to the community's needs.
- **Training and Capacity Building:** Conduct training sessions to enhance digital literacy skills and promote effective use of IoT devices for learning and community development.
- **Monitoring and Evaluation:** Measure usage metrics and user feedback to assess the effectiveness of IoT-enabled learning centers and community engagement platforms.

#### **4. Sensors for IoT Implementation:**

- Various sensors such as temperature, humidity, air quality, light, sound, soil moisture, motion, water quality, and gas sensors are utilized to collect real-time data.
- These sensors are integrated into IoT devices and networks to monitor environmental conditions, safety parameters, and resource usage, enabling informed decision-making and interventions.

#### **5.2 Positive Impacts of IoT on Community Development and Education:**

- IoT technology facilitates better access to educational resources, such as digital textbooks, online tutorials, and interactive learning platforms, particularly in underserved or remote communities.
- IoT-enabled devices and applications enrich learning experiences by providing personalized, interactive, and immersive educational content tailored to individual student needs and preferences.
- IoT promotes connectivity and collaboration among community members, educators, and learners, fostering a sense of community engagement and collective participation in educational initiatives and development projects.
- IoT sensors and analytics enable real-time monitoring and analysis of community needs, educational outcomes, and resource utilization, empowering stakeholders to make informed decisions and allocate resources effectively.
- IoT fosters innovation and creativity in education by enabling hands-on, experiential learning experiences, project-based learning approaches, and collaborative problem-solving activities that prepare learners for the challenges of the future.

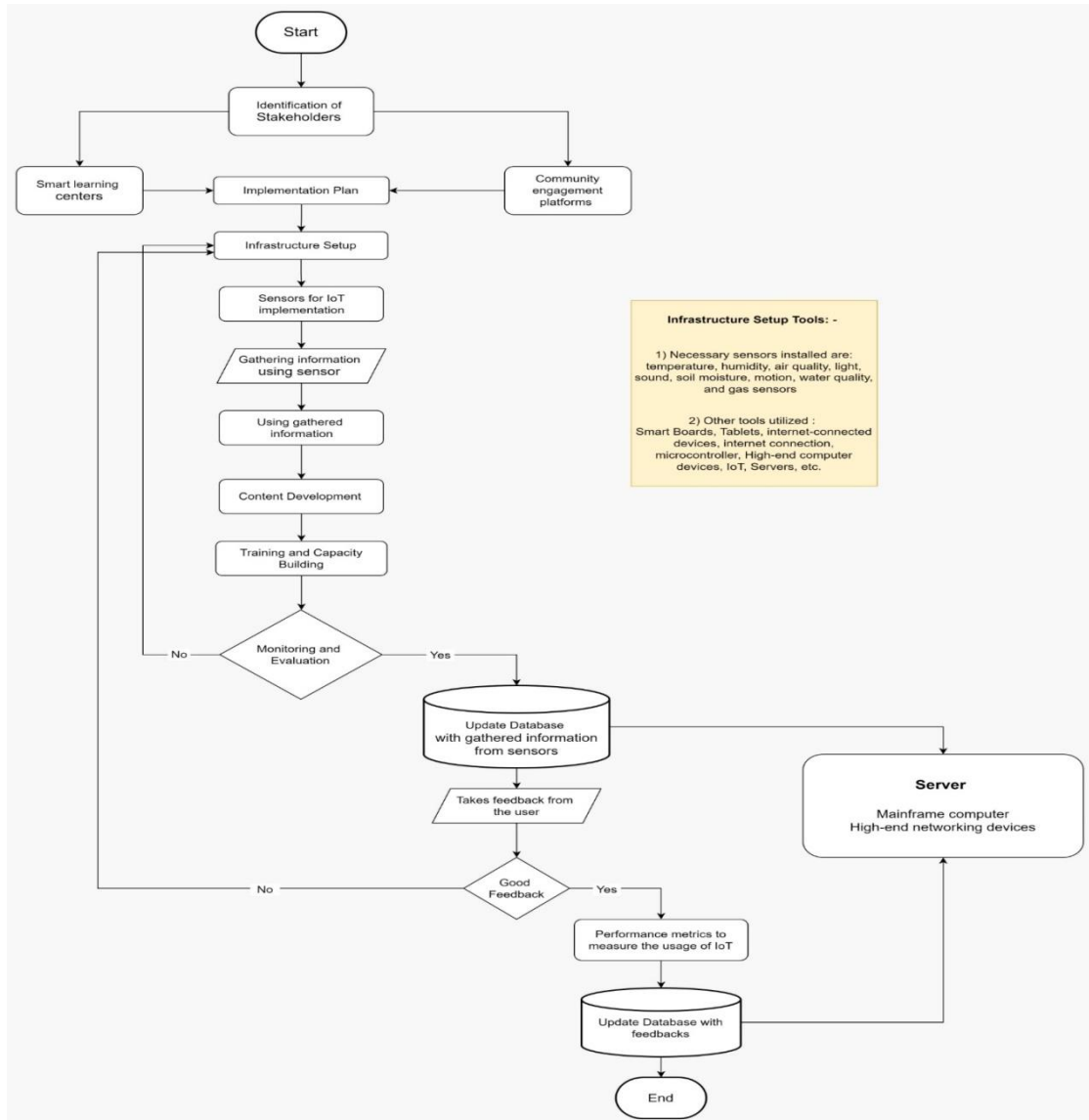


Figure1: Flowchart for Integration of IoT in Community Development and Education

**6. Contextualizing the Findings:** The integration of IoT presents opportunities to address societal inequalities, empower marginalized communities, and enhance educational opportunities. By leveraging IoT devices, sensor networks, and data analytics, community development efforts can be augmented, enabling better resource allocation, infrastructure management, and service delivery. The paper highlights successful examples of IoT implementations in community development and education, showcasing how IoT technologies can be effectively leveraged to drive positive change and promote inclusive societies. However, it also identifies key challenges and opportunities for future research

and practice, emphasizing the importance of addressing ethical considerations and ensuring equitable access and participation.

The paper emphasized the inherently multidisciplinary nature of the Internet of Things (IoT), recognizing that its applications encompass technical, economic, social, legal, and ethical dimensions. There is a concern that social research might be marginalized, particularly during the early stages of development when the technology is in its nascent, hype-driven phase. To address this concern, the Economic and Social Research Council (ESRC) and other Research Councils are urged to involve robust social science input from the outset. Social scientists, computer scientists, and engineers must collaborate to frame studies of use contexts with the foresight necessary to inform IoT design and development practices in the long term. Efforts should be made to recruit social researchers and economists to study emerging technologies like the IoT. Social and economic researchers are incentivized to engage with the IoT due to its potential to provide new methodological tools and data. Real-time monitoring capabilities offer opportunities for novel research methodologies and analytical techniques, albeit with ethical considerations regarding privacy and informed consent. Participatory design methods, involving collaboration between designers and social scientists, will be crucial for co-designing IoT interfaces and services that are user-centric and ethically sound. The integration of IoT technology in community development and education represents a promising approach to addressing the challenges of limited access to educational resources and fostering community engagement, particularly in rural areas. By leveraging IoT-enabled devices and platforms, stakeholders can enhance access to digital resources, enrich learning experiences, and empower community members to actively participate in decision-making processes. However, successful implementation requires robust infrastructure, stakeholder engagement, customized content development, training and capacity building, and continuous monitoring and evaluation. By embracing a collaborative and data-driven approach, communities can harness the potential of IoT technology to drive positive social change and promote sustainable development. This comprehensive approach underscores the importance of integrating diverse perspectives and expertise to address the multifaceted challenges and opportunities presented by the IoT.

**7. Conclusion:** The integration of Internet of Things (IoT) technologies holds immense promise for driving positive change and fostering inclusive societies, particularly in the realms of community development and education. By leveraging IoT-enabled devices, sensor networks, and data analytics, stakeholders can enhance resource allocation, infrastructure management, and service delivery in community development initiatives. Additionally, IoT-enabled educational interventions offer opportunities to improve access to educational resources, enhance learning experiences, and promote lifelong learning for individuals from diverse backgrounds. However, ethical, privacy, and security concerns related to the digital divide, security, and data protection must be carefully considered in order to fully realize these benefits. To solve these problems, robust frameworks for openness, accountability, and governance are required. Moreover, interdisciplinary

collaboration is required to develop all-encompassing solutions that bridge the gap between theory and practice by utilizing a range of perspectives and specialties.

IoT applications in community development and education have proven to be successful despite these challenges, indicating the potential for beneficial effects. We can use IoT technology to create more resilient, connected, and equitable societies by promoting an inclusive and cooperative approach to utilizing IoT, enabling people and communities to actively shape their own futures.

## **References:**

- 1) Shaikh, A.S., Chavan, V.A., & Deshmukh, P.D. (2023). A Comprehensive Analysis of Societal Changes with the Invention of Internet of Things and Robotics. *\*Scope\**, 13(01), 1.
- 2) Lee, S.-E., Mideum, C., & Seongcheol, K. (2017, September). How and what to study about IoT: Research trends and future directions from the perspective of social science. *\*Telecommunications Policy\**, 41. doi: 10.1016/j.telpol.2017.09.007.
- 3) A. Al-Fuqaha, M. Guizani, M. Mohammadi, M. Aledhari, and M. Ayyash, "Internet of Things: A Survey on Enabling Technologies, Protocols, and Applications," in *IEEE Communications Surveys & Tutorials*, vol. 17, no. 4, pp. 2347-2376, Fourth quarter 2015, doi: 10.1109/COMST.2015.2444095.
- 4) Kumar, S., Tiwari, P., & Zymbler, M. (2019). "Internet of Things is a revolutionary approach for future technology enhancement: a review." *\*J Big Data\**, 6, 111. doi: 10.1186/s40537-019-0268-2.
- 5) Egon, A., & Potter, K. (2023, December 8). "Privacy and Ethical Implications of IoT Data Collection and Usage." *\*Journal of Computer Science\**.
- 6) Pal, A.; Rath, H.K.; Shailendra, S.; Bhattacharyya, A. IoT standardization: The road ahead. In *Internet of Things-Technology, Applications, and Standardization*; IntechOpen: London, UK, 2018; pp. 53–74.
- 7) Pinka, K., Kampars, J., & Minkevičs, V. (2016). Case Study: IoT Data Integration for Higher Education Institution. *Information Technology and Management Science*, 19, 71-77. doi: 10.1515/itms-2016-0014.
- 8) G. Alandjani, S. Pervez, and S. Ur Rehman, *\*Role of Internet of Things (IoT) in Higher Education\**, Oct. 17, 2018.
- 9) J. Liu, H. Hu, W. Xu, and D. Luo, "Internet of things challenges and future scope for enhanced living environments," in *\*Advances in Computers\**, vol. 133, G. Marques, Ed. Elsevier, 2024, pp. 201-246.
- 10) V. Chandra and K. P. Karani, "Application of IoT in the Development of Intelligent Education System – A Thematic Literature Review," *International Journal of Management, Technology, and Social Sciences*, pp. 124–146, Apr. 2020, doi: 10.47992/IJMETS.2581.6012.0086.

- 11) M. S. Satu, S. Roy, F. Akhter, and M. Whaiduzzaman, "IoLT: An IoT based Collaborative Blended Learning Platform in Higher Education," in 2018 International Conference on Innovation in Engineering and Technology (ICIET), 2019, pp. 1–6. doi: 10.1109/ICIET.2018.8660931.
- 12) Lai, J.-C. M., Wang, C.-L., & Hsieh, M.-Y. (2023). An Essential Study on IoT Applications on Community Development Association Development Advancement, 3rd IEEE International Conference on Electronic Communications, Internet of Things and Big Data Conference, Taichung, Taiwan, 14–16 April 2023.
- 13) M. Y. Hsieh, "The Sustainable Development and Strategic Approaches for Contemporary Higher Education," *Sustainability*, vol. 14, no. 19, p. 12925, 2022. [Online]. Available: <https://doi.org/10.3390/su141912925>
- 14) Guillaume, B.; Benjamin, D.; Vincent, C. Review of the Impact of IT on the Environment and Solution with a Detailed Assessment of the Associated Gray Literature. *Sustainability* 2022, 14, 2457.
- 15) Bhattacharya, S., Aqeel, M., Ali, F., Iqbal, M. W., Rana, T. A., Arif, M., & Auwal, M. R. (2022, September 29). "A Review of Security and Privacy Concerns in the Internet of Things (IoT)." - *Journal of Sensor*, Hindawi, \*2022\*.
- 16) W. H. Dutton et al., "A Roadmap for Interdisciplinary Research on the Internet of Things: Social Sciences," Jan. 5, 2013. [Online]. Available: SSRN: <https://ssrn.com/abstract=2234664> or <http://dx.doi.org/10.2139/ssrn.2234664>.
- 17) Mathews, S. P., & Gondkar, R. R. (2017, March). Solution Integration Approach using IoT in Education System. *\*International Journal of Computer Trends and Technology\**, 45(1), 45-49. doi: 10.14445/22312803/IJCTT-V45P109.
- 18) Sary, C., & Kaar, C. (2020, July 1). Design-Integrated IoT Capacity Building using Tangible Building Blocks. In *Proceedings of the IEEE 20th International Conference on Advanced Learning Technologies (ICALT)* (pp. 185-187). doi: 10.1109/ICALT49669.2020.00060.
- 19) Z. Chon and D. Alexander, "Data Governance Frameworks for Ensuring Data Integrity in Clinical Trials Informatics," Aug. 06, 2023.
- 20) M. Rosca, C. Nicolae, E. Sanda, and A. Madan, "Internet of Things (IoT) and Sustainability," in *Proceedings of the International Conference on Basic and Applied Sciences for Innovation in Quality of Life (BASIQ)*, pp. 346-352, August 5, 2021. doi: 10.24818/BASIQ/2021/07/044.



**Novel Insights**, An International Journal of multidisciplinary Studies

A Peer-Reviewed Quarterly Research Journal

ISSN: 3048-6572

Volume-I, Issue-I, August 2024, Page No. 52-58

Published by Uttarsuri, Karimganj, Assam, India, 788711

Website: <http://novelinsights.in/>

DOI: 10.69655/novelinsight.vol.1.issue.01W.004

---

## Issues of Eternal Jīvātmā: A Review Based on Nyāya Philosophy

**Debashis Ghosh**

Post Graduate, Department of Philosophy, Rabindra Bharati University, Kolkata, West Bengal, India

Email: [ghoshdebashis354@gmail.com](mailto:ghoshdebashis354@gmail.com)

---

Received: 03.04.2024; Accepted: 13.05.2024; Available online: 31.08.2024

©2024 The Author(s). Published by Uttarsuri. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/>)

---

### ***Abstract:***

*Maharishi Gautama discusses the sixteen types of substances in the first Sūtra of the first ahnika of the first chapter of the Nyāyadarshan. According to the principles of Nyāya philosophy, the second substance is the Prameya or the knowledge. Prameya or the knowledge are twelve substances. The first known substance of these is the soul. Ātman is the creator of all happiness and sorrow, the consumer of happiness and sorrow, the knower of happiness and sorrow. The soul is eternal, embodied, beginningless and many in number. The soul is dual. Namely:-1.Jīvātmā, 2.Paramātmā. Tattva knowledge about soul-like matter leads to salvation by discarding all false knowledge of that subject. The main topic of this article is to discuss eternal life based on Nyāya philosophy. But there are many doubts about whether the soul is eternal. Therefore, in Nyāya philosophy, Vedas have accepted the eternality of life by neutral reasoning.*

**Keywords:** Ātman, Jīvātmā, Eternity, Immortality, Emanation and Purification, Rebirth of Soul, Transientism, Apparition.

---

Nyāyadarshan admits the additional soul of the body, but the doubt whether that soul is eternal or impermanent (not nitya) cannot be removed. Because 'existing matter is of two types, eternal and Non-eternal'. Now the question is what is eternal? The answer can be said, that which is Apratiyogin by antecedent and Apratiyogin by destruction is eternal. Hence, which is beginningless and infinite is eternal.

Of course, while proving that there is a soul in addition to the body, it is proved by Recognition that the soul that is present in the old body was also present in the previous childhood body of that body. But what is the proof that this soul will exist even after leaving the body? In the Vedas Says, of course, the soul is called Eternal (nitya). It is said in Chandogya Upanishads that the body dies, but the living being is abandoned. The

Brihadaranyaka Upanishads says – the soul kills this body and assumes another body and takes you there. It is said in the Gita- He who knows this Atman as imperishable, eternal, birthless and eternal, etc. But those who do not accept the authority of the Vedas and Gita will not be satisfied with this statement. That is why the Nyāya Darshan Veda Pramāna has established the eternity of the soul through Neutral reasoning.

Nyāyadarshan says that Newborn babies do not know the reasons for joy, fear and grief, because they have no experience of all these things. Moreover, after getting something, they get angry, and if they don't get something, they get sad. We can guess this intense grief by seeing his laughter and crying. Since he did not experience happiness or sorrow in the present birth due to the attainment or non-attainment of objects, it is proved that this harsha or sorrow arose due to the recollection of previous things. Remembrance does not happen without prior experience, prior experience is also possible only if there is previous birth in this case. Therefore, it can be concluded that this embodied soul continues to exist even after the destruction of a previous body.

Now the Pūrvapakṣa-vādi can say's just as there is development and compression in the eternal lotus, the eternal soul will also undergo a harshashoka form. For this what is the need for Previous births or eternal life of the soul?

The commentator Vātsyāyana replies that the illustration is given, but no motive is mentioned, so the illustration fails. Moreover, this example does not exclude the child's reason for grief. If the young or the old have a preconceived grief, if there is a predisposing cause to the recollection, such a cause is inevitable for the newborn child. By the verb, the cause of the verb is also assumed. There is, of course, a reason for the prabodha and conjugation of padmapatra verbs. As a matter of fact, the lotus produced from the mixture of Panchabhuta has the characteristics of summer, winter and rainy season. There is a reason for emotional changes in children like joy, fear and grief etc. And that reason cannot be anything other than pre-habitation, pre-habitation also allows previous birth, the soul exists even after leaving the body, hence it is eternal. Proving that Another special proof beginningless of the soul is the desire to suckle the newborn child. At birth, the baby has the instinct to suckle. This instinct indicates his desire. This desire is not possible without the recollection of hunger suppression due to previous breastfeeding, so this desire is a sign of pre-habitation. If a newborn child's preconceptions are to be followed, it completes the previous birth itself.

The immanentists of the soul object that the iron moves towards the magnet without habit, just as the child moves towards the mother's breast without habit.

The eternalist theorists of the soul say, is the iron that moves towards the magnet, it is pure or non-pure? If there is non-pure, then the iron will also move towards magnet. In fact, iron moves towards iron and that iron also does not move towards any stone etc other than iron. By this law of motion, the law of its cause is fulfilled. So, when the newborn baby is hungry and moves towards the mother's breast, there is a specific reason for this movement. The habit of eating after birth can have no other motive than the remembrance of hunger.



Therefore, because there is no pure instinct, the eternality of the soul is achieved in absolute perfection by the desire to suckle.

Patanjali, in his yogasūtra, says:

‘svarasavahi vidusho ‘pi tatha rudho ‘bhiniveshah’

That is, that which originates from the previous fear of death and which is present even in learned persons is called abhinivesha. By fearing the death of the animal in the present birth, he has created the sense of the death of the previous birth and thereby the existence of the previous birth. Commenting on the Patanjalasūtra, Maharishi Vedavyas said, ‘All beings always have this desire in themselves, that I may not come to impermanence, that I may live. He who has not experienced death as the soul’s exodus can never have this form of desire. This indicates that there is a sense of previous birth. If there is a sense of previous birth, then the previous birth is complete.

A further proof of the impermanence of the soul is the lack of desireless beings in all things. All beings are born with desires. Remembrance of the past is the source of desire or anger. Precognition is not possible through pre-birth, therefore there must be pre-birth, the soul is eternal. Maharishi Gautama previously applied the innate anger of the child mother at birth to the perpetuation of the soul by saying that the infant’s longing for the breast is a sign of birth.

Atheists may say of course – how can it be known that the desires of the newborn animal are due to the feelings of the previous birth? Just as the qualities of utpati dharmaka dravya are produced by a cause, so the quality of utipati dharmaka atman is also produced by a cause. When ghat arises, its form etc. qualities arise, when that form of soul arises, ragas arise in it. So what is the need for acknowledgment of previous birth?

The Naiyayikas reply to the objections of the Atheists that there must be a need for it. Because soul and anger do not originate like saguna originates. Desire for wonder or anger arises from determination. Preconceived prayer is determination. This prayer is for the recollection of preconceived matters. So it can be assumed that the newborn child is angry because of the recollection of preconceived matters. The memory of preconceived matters undoubtedly perfects the previous birth.

If there was an origin of the soul, then the quality of raga could have originated in it, just like the origin of the quality in the work. But the origin of the soul is not perfect, so the example of the origin of the rupadi guna to cause action is asidva. And if one rejects Sankalpa and calls ignorance in the form of dharmadharma the cause of anger, then only previous births are accepted. Because that dharma dharmata originated in the previous body, not in this life.

According to Buddhism, which is the existence (sat) is impermanent. Which is the existence (sat) is transitory, so the soul is the existence (sat) is transitory. If the soul is transitory, then the permanence of the soul recognized by Nyāyadarshan becomes fragile.

Maharishi Gautama showed the inadequacy of ephemerality in the second Ānvīkī of the third chapter of Nyāyadarshan. Naiyaikacharya Uddyotakara in the Chartudashasūtra of the varttika has extensively discussed ephemerality, refuting the phrase 'everything is temporary', its middle term 'sattva' and examples such as 'Jaldhar'. By searching the various meanings of the word momentary, he found that the word momentary is meaningless, nominal.

All those arguments are not presented here for fear of elaboration. Since we will prove the existence of the soul according to Nyāya, we will establish the eternity of the soul by showing the error of this view because if we do not refute the theory of the soul according to Buddhism, our work will not be accomplished.

Indeed, which is the existence(sat) is temporary. Therefore, the soul is also Momentarians accept the memory or recognition of visible objects. If the material moment is destructive, the material that the soul has seen, As it perishes at the second moment of the origin of the soul, not having the same doer of remembrance of visions in the past, "I who saw it, I see it, how does such remembrance arise? But similar experience is popular. Here also the ephemeral 'I saw', thus knowing me as the doer of vision and recollection. How will he invite the self-interview in the form of 'Aham' i.e. I? Therefore the soul is not transient.

Remembrance arises as a result of Impressions of karmic forces (samskāra) and recollection is not possible unless the soul who is the doer of that Impressions of karmic forces (samskāra) is also not up to the time of remembrance. According to momentaryism, reformation also perishes at the second moment of origin. The soul is also subject to that rule. Therefore, remembrance does not arise. This results in a sense of memory in reality, and thus the inferential function is continuously going on. Momentary recollection of the soul is impossible, because what is seen by one soul cannot be remembered by another soul, then the soul is impermanent and ephemeral.

Buddhists believe in causation. This is the conclusion of the Buddhists that decay causes new creation and new creation is the function of that decay. Now the question is, can causation arise at once? If the cause does not exist immediately prior to the action, how is it caused? Two objects at the same time are not causally related. According to the momentarians, the birth of the soul, its materialization, the origin of its reformation are completed in a single moment. In fact the soul is the cause of happiness and sorrow and happiness and sorrow are the effect of the soul. The soul is the cause of happiness and misery, just as it is needed at the time of the origin of happiness as well as before the origin of happiness. Because if not, where will the helpless happiness and sorrow arise? According to momentarians, permanence is not possible in the second moment of origin of the soul. Because the happiness of the soul is not caused by the cause of sorrow. But actually the soul is the cause of happiness and unhappiness therefore the soul is eternal.

In fact, according to Buddhism, the former soul is the cause of the new soul. The cause must be present up to the time of origination because origination always waits for the cause.

All things can arise from all things by sudden origination. If the Buddhist says that the former soul resides until the origin of the new soul, then the co-existence of causality is admitted. But this contradicts the promise that ‘all the existence(sat) things are temporary’.

Now the question is, when Buddhists accept Impressions of karmic forces (samskāra), they have to accept a refuge because impressions of karmic forces (samskāra) cannot be without refuge. Buddhists say that the refuge of impressions of karmic forces (samskāra) is the science of Ālaya-vijñāna. This is the soul according to them due to the ephemerality of all things, this cosmology is also ephemeral. But whose form does not exist for some time, how can it be reformed? That which exists in the past, middle and hereafter, or any witness material without decay, is the only one worthy of refuge for reformation. If there is no such eternal substance, the reformation, memory, pratyabhijna that happened in the past becomes impossible. Therefore, the dark soul of samskāra is an eternal substance, it is not transitory. When the soul is transitory, worldly uses also cease. The relationship between father and son is destroyed, because the father is the father of son, the second moment of production is destroyed. A newly born soul cannot be called Janaka because it does not have Janaka. Moreover, we have the classical practice of wishing the child good luck before the birth of the child. Maharishi Kapil refuted the transience of the soul in this argument. Buddhists say that every moment the soul perishes, but from moment to moment the flow of the enlightened soul continues, so there is samskāra or Pratyabhijñā.

Now the Naiyāyika ask, is this momentary soul different from its child? If it is different, how will the other soul remember the object received by one soul, it is misused. And if it is not different, then the child is also temporary according to the argument of ‘most momentary’, so he does not have the ability to remember. If the child is a single substance separate from the child, the decision ‘at least for a moment’ would be lost, so the Naiyāyika would declare him to be the eternal soul.

Nyāya philosophy recognizes the rebirth of the soul and shows that the soul is eternal. The immortality of the soul is established. This soul incarnates again and again until it becomes the ultimate recluse of sorrows. Maharshi Gautama says, this rebirth of the soul is called Pretyabhāva. Commentator Vātsyāyana explains this and says that the reincarnation of the soul in a body after death is a Pretyabhāva.

Now it may be objected that impermanent objects have birth and death. But accepting the birth and death of impermanent objects disturbs impermanence. According to Vaināśika Buddhism, the soul has origin and annihilation, so the birth of the soul and death and rebirth after death are possible according to them, which is irrelevant to the immortality of the soul. In reply to the objection of the Pūrvapakṣa-vādi, the Naiyāyika say that Pretyabhāva i.e. rebirth after death cannot disturb the permanence of the soul. The immortality of the departed soul is what makes the ghost possible. The word pretyabhava does not mean the rebirth of the perished soul, but the re-incarnation of an imperishable soul after the destruction of the body.

‘Pra’ purvaka- ‘in’ dhatu means death and ‘bhu’ dhatu means death after origin, i.e. birth after annihilation, the Buddhists say. But if the soul is called Pratyabhāva by admitting the origin and destruction of the soul, the soul that has done the work before, the soul does not remain till the time of fruition, its “Kritahani” fault. And the soul which is not the doer of the previous action but is the beneficiary of that previous action is guilty of “Akritavagyam”. Both of these are absurd. So the commentator Vatsayana rejects this meaning as “kritahani” and “akritabhagyam” are doshas respectively if we take this meaning of pratyabhava in Buddhism.

The foregoing argument of the commentator will hold good for those who hold the view that the soul is perishable, and that all matter is subject, therefore the soul is subject, and that the body arises from the subject. That is, if there is no soul after death, it is impossible to enjoy the supernatural results of the soul’s karma, and if the soul has a hetu, that is, if the soul originates with the body, without this soul, it becomes impossible to enjoy the results of its previous karma. Thus the sages who are benevolent to all living beings, who have given advice on performing virtuous deeds and abstaining from unwholesome deeds, become fruitless. Therefore evangelism and rationalism about the soul are not acceptable. Therefore, it is proved by all our arguments that the soul is a permanent substance in the past, the middle and the hereafter. Atman originates indestructible, decaying, and growing, eternal and beginningless, and though old, is eternally new. Even if the body perishes, the soul never perishes.

### **Reference:**

- 1) Bhattacharya, Pandit Panchanan. Bhāsā-Pariccheda, Kolkata:Maha Bodhi Book Agency, 2016.
- 2) Jhā,Gangānatha Mahāmahopādhyāya. The Nyāya Sūtra of Gautama, Volume-1, Delhi: Motilal Banarsidass,1984.
- 3) Jha, Dr. Sir Gangānatha.The Chandogyopanishad(The Commentary of S’ankara). Poona: Oriental Book Agency, 1942.
- 4) Madhavananda, Swami Translated by. The Brihadaranyaka Upanishad (with the Commentary of Shañkaracharya). Himalayas: Advaita Ashrama,1934.
- 5) Tarkabagish, Mahāmahopādhyāya Phanibhusan. Nyāyadarshan.Vol-1, Kolkata: West Bengal State Book,2018
- 6) Tarkabagish, Mahāmahopādhyāya Phanibhusan. Nyāyadarshan. Kolkata: Vol-2, West Bengal State Book,2015.
- 7) Tarkabagish, Mahāmahopādhyāya Phanibhusan. Nyāyadarshan. Kolkata: Vol-3, West Bengal State Book,2017.
- 8) Tarkabagish, Mahāmahopādhyāya Phanibhusan. Nyāyadarshan. Kolkata: Vol-4, West Bengal State Book,2015.

- 9) Tarkabagish, Mahamahopadyaya Phanibhusan. Nyāya Parichaya Kolkata: West Bengal State Book. 2015.
- 10) Thakur, Anantlal. Nyaya Vartika Tika Of Uddyotakara. New Delhi: Indian Council of Philosophical Research, 1997.



**Novel Insights**, An International Journal of Multidisciplinary Studies

A Peer-Reviewed Quarterly Research Journal

ISSN: 3048-6572

Volume-I, Issue-I, August 2024, Page No. 59-66

Published by Uttarsuri, Karimganj, Assam, India, 788711

Website: <http://novelinsights.in/>

DOI: 10.69655/novelinsight.vol.1.issue.01W.005

---

## **Creepypasta and Internet Literature: Unmasking Digital Horrors and the Evolution of Contemporary Storytelling**

**Parthiva Sinha**

Email: [parthivasinha319@gmail.com](mailto:parthivasinha319@gmail.com)

---

Received: 14.03.2024; Accepted: 16.05.2024; Available online: 31.08.2024

©2024 The Author(s). Published by Uttarsuri. This is an open access article under the CC BY license

(<https://creativecommons.org/licenses/by/4.0/>)

---

### **Abstract**

*This essay delves into the emergence and impact of Creepypasta, a subgenre of horror literature that has gained prominence in the digital age. Creepypasta, consisting of short, often anonymous stories shared online, explores themes of the macabre and the supernatural. Its popularity stems from factors such as accessibility, brevity, and interactivity, drawing millions of readers annually. Through ontological ambiguity and multimedia elements, Creepypasta evokes uncertainty and unease, reflecting contemporary anxieties and fears. The genre's communal nature and role-playing aspect contribute to its appeal and evolution as a distinct form of digital storytelling. While Creepypasta has reshaped horror storytelling and garnered cultural significance, ethical concerns regarding its potential harm persist. Despite limitations in quality control and comprehension, Creepypasta's immersive nature and online participation offer unique narrative experiences. As digital media continues to evolve, Creepypasta's influence on contemporary storytelling remains undeniable, shaping the future landscape of digital literature.*

**Keywords-** *Creepypasta, Horror literature, Digital storytelling, Online communities, Cultural significance*

---

**Introduction:** The flickering glow of a computer screen casts an unsettling light on a world of digital campfire tales. Here, in the realm of creepypasta, internet literature takes a chilling turn, weaving horror narratives that exploit the very nature of the online experience. Creepypastas, short for "coppypasta" horror stories, are more than just spooky bedtime stories for the digital age. They represent a unique evolution of storytelling, tapping into our contemporary anxieties about technology and the ever-blurring lines between fiction and reality.

Unlike traditional horror rooted in the gothic or supernatural, creepypastas thrive on the unsettling familiarity of the digital landscape. Often presented as personal accounts or found footage, they prey on our vulnerabilities as internet users. A cursed video file corrupts your computer, a seemingly harmless game harbours a sinister secret, a disturbing website leaves you questioning what you've seen – these narratives exploit our trust in the very tools we use daily. This creates a potent sense of unease, as the horror feels uncomfortably close to home.

The anonymity and collaborative nature of the internet fuel creepypasta's ability to thrive. Stories spread organically through forums and social media, often presented as true accounts. This viral quality fosters a sense of community and shared fear. Readers become active participants, dissecting narratives, uncovering hidden clues, and even contributing their own tales. This collaborative creation process allows creepypastas to mutate and evolve, reflecting the collective anxieties of the online world.

### **Aspects of creepypasta and internet literature:**

1. The democratization of horror: Creepypasta challenges the traditional gatekeepers of horror fiction. Anyone with an internet connection can contribute to the genre, creating a more diverse range of voices and perspectives. This allows for exploration of niche fears and anxieties not typically seen in mainstream horror. For instance, creepypastas might delve into the horrors of online gaming culture, social media isolation, or the fear of data breaches.
2. The rise of interactive horror: Creepypasta isn't just about passive consumption. ARG (Alternate Reality Games) inspired by creepypastas blur the line between fiction and reality. Users are encouraged to participate, following clues, solving puzzles, and uncovering hidden messages within the narrative. This interactive element creates a deeper sense of immersion and fear, as readers become active players in the unfolding horror.
3. The impact on mainstream horror: Creepypasta's influence extends beyond the internet. Filmmakers and novelists are increasingly drawing inspiration from creepypastas, adapting them for the big screen or page. This cross-pollination between online and traditional media keeps the genre fresh and exposes a wider audience to the unique brand of horror creepypasta offers.
4. The future of digital horror: As technology continues to evolve, so too will creepypasta. We might see stories that exploit the rise of artificial intelligence, virtual reality, or the increasing interconnectedness of our lives. The possibilities are endless, ensuring creepypasta remains a relevant and chilling reflection of our digital anxieties for years to come.
5. The Psychology of Fear: Creepypasta taps into primal fears and anxieties in a way that resonates deeply with the digital generation. It preys on our fear of the unknown – the dark corners of the internet, the potential for unseen manipulation, and the ever-present threat of technology malfunction. It also exploits our fear of isolation and loneliness, a prevalent theme in the online world. Stories of lonely characters encountering disturbing phenomena online speak to our anxieties about the disconnect between the digital and physical worlds.

6. **The Legacy of Folklore:** Creepypasta can be seen as a modern iteration of traditional folklore. Like ghost stories shared around campfires, creepypastas serve as a way to process shared fears and anxieties. They offer a space to explore the darker aspects of technology and the potential dangers it presents. The online format allows for a rapid spread and evolution of these stories, mirroring the way folk tales have mutated and adapted throughout history. However, unlike traditional folklore with roots in specific cultures, creepypasta is a global phenomenon, drawing from and reflecting the collective anxieties of a digitally connected world.
7. **The Ethical Debate:** The blurred lines between fiction and reality in creepypasta can raise ethical concerns. The presentation of stories as true accounts can lead to real-world consequences. There have been instances of users attempting to replicate rituals or access supposedly cursed websites, resulting in psychological distress or even harm. This highlights the need for responsible storytelling within the creepypasta community and a critical awareness among readers.
8. **The Artistic Experimentation:** Creepypasta pushes the boundaries of storytelling. The lack of a central author and reliance on user-generated content creates a unique collaborative art form. It allows for experimentation with narrative structure, unreliable narrators, and multimedia elements. This constant evolution keeps the genre fresh and unpredictable, offering a platform for emerging horror writers to hone their craft and explore new ways to terrify audiences.
9. **The Pitfalls of Exploitation:** Despite its artistic merit, creepypasta can fall prey to exploitation. The focus on shock value can overshadow genuine scares, leading to derivative content that relies on grotesque imagery or disturbing themes without substance. Additionally, the lack of editorial control can result in the perpetuation of harmful stereotypes or insensitive portrayals.
10. **The Power of Community:** However, the creepypasta community can also be a force for positive change. Online forums serve as spaces for critical discussion, where readers dissect narratives, identify problematic elements, and celebrate well-crafted stories. This community-driven approach allows for self-regulation and ensures that creepypasta continues to evolve as an art form that can be both terrifying and thought-provoking.

Horror literature has long captivated readers with its tales of the macabre and the supernatural. In recent years, a new subgenre of horror has emerged: creepypasta. Creepypasta are short stories, often written anonymously, that are shared online. They often feature disturbing and disturbing content, such as graphic violence, gore, and psychological terror.

Creepypasta has become a popular form of internet literature, with millions of people reading and sharing creepypasta stories every year. This popularity can be attributed to a number of factors. First, creepypasta stories are often free and easy to access online. Second, creepypasta stories are often short and to the point, making them ideal for reading on a computer or mobile device. Third, creepypasta stories are often interactive, with readers being able to comment on and discuss the stories with each other.



Creepypasta stories have also been credited with helping to revive the horror genre. In recent years, the horror genre has been dominated by big-budget Hollywood films. However, creepypasta stories have shown that there is still an appetite for old-fashioned horror stories that are well-written and suspenseful.

The digital age has brought about an evolution in traditional storytelling, giving rise to new forms of literature, such as Creepypasta is a genre of internet literature that weaves chilling tales designed to invoke fear and unease among readers. This essay explores the emergence and impact of Creepypasta, delving into its origins, characteristics, and cultural significance. Through the analysis of key examples and their reception, the essay investigates how Creepypasta reflects modern anxieties, exploits the power of online communication, and reshapes the way stories are crafted and consumed in the digital age.

Creepypasta is a genre of internet literature that emerged in the early 2000s and has since grown to become a significant part of digital storytelling. One of the most popular examples of Creepypasta is Smiling-dog, which tells the story of a demonic Husky that appears in a photograph and haunts those who view it (Henriksen,2018). Creepypasta stories are often shared and circulated through online forums, social media platforms, and other digital channels (Tolbert,2013). The spread and development of creepypasta narratives can be seen as a form of collective storytelling that reflects the anxieties and fears of contemporary society (Ondrak,2018).

One of the characteristics of Creepypasta is its ontological ambiguity, which allows for multiple interpretations and variations of the same story. Creepypasta stories can include multimedia elements such as videos, images, and audio recordings (Ondrak,2023). The use of multimedia elements and the ontological ambiguity of Creepypasta are crucial to its effectiveness as a horror genre as they create a sense of uncertainty and unease in the reader (Bimo,2023). The anonymity of the authors and the folkloric qualities of Creepypasta add to its appeal and contribute to its evolution as a distinct form of digital storytelling (Menking et al., 2017).

The appeal of Creepypasta lies in its ability to elicit fear and unease in the reader, often by tapping into personal experiences and fears (Chornobylskyi, Kyrylova, Krupskyi, & Khotyun, 2023). Creepypasta has gained significant popularity in recent years, with many stories being adapted into movies, TV shows, and video games (Cooley & Milligan, 2018). The appeal of Creepypasta can be seen as a reflection of the desire for communal storytelling and the need to explore the unknown and the inexplicable (Douglas,2014).

Creepypasta has a significant cultural significance as it reflects the anxieties and fears of contemporary society (Bimo,2023). Creepypasta has become a communal form of horror storytelling and has given rise to a new genre of online horror fiction (Batzke, Erbacher, Lenhardt, & Heß, 2018). The evolution of Creepypasta can be seen as a continuation of the Gothic tradition and the exploration of the unknown and the inexplicable (Balanzategui,2019). The impact of Creepypasta on popular culture cannot be ignored and has reshaped the way stories are crafted and consumed in the digital age.

The role of digital platforms in the evolution of storytelling cannot be overlooked. Digital platforms have changed the ways in which stories are disseminated and consumed (Lu,2016). Creepypasta has been able to thrive on digital platforms, which have allowed for the creation and sharing of advanced narratives (Floch & Jiang, 2015). The emergence of digital "story banking" has also allowed for the mapping of the diffusion of story and the shaping of the structure and use of story in the digital age (Trevisan, Bello, Vaughan, & Vromen, 2019).

The power of online communication plays a significant role in the success and proliferation of Creepypasta. Reproduction of Creepypasta narratives is quick and easy through digital platforms, contributing to the genre's anonymous folklore cycle (Bimo,2023). The rapid developments within digital media have also contributed to the increasing popularity of Creepypasta in the twenty-first century (Henriksen,2018). In the digital age, digital stories have become one of the main forms of communication, and Creepypasta has found a home on various digital platforms. The Creepypasta Wiki, for example, is a fanfiction website that has played a significant role in the evolution and dissemination of Creepypasta narratives.

The role of the reader is crucial in the success of Creepypasta. Studies have shown that readers' engagement with a story is influenced by language suitability and the genre of the story. Creepypasta stories, with their ability to invoke fear and unease, have gained significant popularity among readers. The role of the reader also extends to the shaping of the narrative and the interpretation of the story, contributing to the effectiveness of Creepypasta as a horror genre (Ondrak,2018).

The ethics of Creepypasta have been a topic of debate in recent years. The genre has been associated with moral panic and has been accused of causing harm to vulnerable individuals. However, the creation and consumption of Creepypasta stories are driven by a sense of community and role-play (Bimo,2023). The connected nature of new media has created a healthy dynamic that reorients ostension away from individual harm.

Creepypasta has reshaped the evolution of horror storytelling. The genre draws from various media, including oral tradition, horror novels, films, and comics, and reshapes them to suit the digital age. Creepypasta narratives playfully subvert formal horror tropes and reflect contemporary anxieties (Gerhard,2018). The evolution of Creepypasta can be seen as a response to the nature of an ever-expanding globalized world order (Ondrak,2018).

The diversity of Creepypasta narratives reflects the genre's evolution and its ability to adapt to various perspectives and traditions. Creepypasta narratives can draw from various beliefs, perspectives, and authorial voices. For instance, the Slender Man narrative draws from various cultural beliefs and traditions and reshapes them to suit the digital age (Spearman,2022). The potential scope of variation between Creepypasta narratives is vast, and different approaches to the genre can be taken from diverse traditions (Ondrak,2023).

The reception of Creepypasta has been a mixed bag, with some praising it for its ability to evoke fear and unease while others have criticized it for its potential to cause harm. One of the most popular Creepypasta stories is Slender Man, which draws from various cultural beliefs and traditions and reshapes them to suit the digital age (Blank & McNeill, 2018).

However, some online communities such as Creepypasta Wiki and FanFiction.net no longer accept spinoffs or fan fiction. Despite this, the reception and adaptation of digital folklore have brought the Creepypasta genre to the forefront of literature, folklore studies, and cultural studies (Nutting,2022).

The future of Creepypasta is uncertain, but its potential for growth and evolution is undeniable. The genre's success lies in its ability to adapt to new media technologies and its willingness to push the boundaries of horror storytelling. Creepypasta stories like "Candle Cove" leave multiple possibilities open, further unsettling the reader (Balanzategui,2019). As new media technologies continue to evolve, the possibilities for Creepypasta will only continue to expand. However, the genre's reliance on the community and its role-playing aspect may limit its potential for growth (Chornobylskyi, Kyrylova, Krupskyi, & Khotyun, 2023), Nevertheless, Creepypasta's impact on contemporary storytelling cannot be ignored (Ondrak,2018).

Creepypasta has had a significant impact on contemporary storytelling, reshaping the way stories are crafted and consumed in the digital age. The genre draws from various media, including oral tradition, horror novels, films, and comics, and reshapes them to suit the digital age (Ondrak,2018). Creepypasta's digital textuality distinguishes it from traditional horror narratives and allows for a range of narrative possibilities. The genre's folkloric practices shape its production and consumption, bringing the tradition of oral folk culture into the digital age (Balanzategui,2019).

While Creepypasta has many strengths, it also has its limitations. The genre's focus on negative emotions can enhance them, perpetuating rumours and nostalgia (Nutting,2022). Quality control is also a concern, as there is no standard for what constitutes high-quality work. Furthermore, some stories may challenge the limits of understanding, making them difficult to follow or comprehend. Despite these limitations, the interactivity and online participation of Creepypasta allow for audience immersion and the blending of digital media communication (Nutting,2022).

**Conclusion:** In conclusion, Creepypasta has emerged as a significant part of contemporary storytelling, reflecting modern anxieties, and reshaping the way stories are crafted and consumed in the digital age. The genre's origins, characteristics, and cultural significance have been explored, highlighting its ontological ambiguity, anonymous authorship, and ability to evoke fear and unease. The role of digital platforms and online communication in Creepypasta's success has also been emphasized. The impact of Creepypasta on contemporary storytelling has been discussed, as well as its limitations. Overall, Creepypasta's evolution and growth will continue to shape the future of digital storytelling.

## **References**

1. Balanzategui, J. (2019). Creepypasta, 'Candle Cove', and the digital gothic. *Journal of Visual Culture*, 18(2), 187–208. <https://doi.org/10.1177/1470412919841018>

2. Batzke, I., Erbacher, E. C., Lenhardt, C., & Heß, L. M. (2018). Exploring the fantastic: Genre, Ideology, and Popular Culture. Transcript Verlag, Roswitha Gost, Sigrid Nokel u. Dr. Karin Werner.
3. Blank, T. J., & McNeill, L. S. (Eds.). (2018). *Slender Man Is Coming: Creepypasta and Contemporary Legends on the Internet*. University Press of Colorado. <http://www.jstor.org/stable/j.ctv5jxq0m>
4. Bimo, Sara. (2023). The Horror of Networked Existence: Affect, Connection, and Anxiety in Classic Creepypasta Narratives. In Torsa Ghosal (Ed.), *Global Perspectives on Digital Literature: A Critical Introduction for the Twenty-First Century* (Chapter 5)
5. Chornobylskyi, A., Kyrylova, O., Krupskyi, O. P., & Khotyun, L. (2023). Social sharing of emotions in social media system on the example of Creepypasta on Reddit. *Information & Media*, 96, 65–79. <https://doi.org/10.15388/im.2023.96.66>
6. Cooley, K., & Milligan, C. A. (2018). Haunted objects, networked subjects: The nightmarish nostalgia of creepypasta. *Horror Studies*, 9(2), 193–211. [https://doi.org/10.1386/host.9.2.193\\_1](https://doi.org/10.1386/host.9.2.193_1)
7. Douglas, N. M. (2014). It's Supposed to Look Like Shit: The Internet Ugly Aesthetic. *Journal of Visual Culture*, 13(3), 314–339. <https://doi.org/10.1177/1470412914544516>
8. Floch, J., & Jiang, S. (2015). One place, many stories digital storytelling for cultural heritage discovery in the landscape. 2015 Digital Heritage. <https://doi.org/10.1109/digitalheritage.2015.7419566>
9. Gerhard, A. (2018). CreepyPastas: How counterterrorist fantasies (Re-)Create horror traditions for today's digital communities. In *Lettre* (pp. 239–268). <https://doi.org/10.14361/9783839440278-011>
10. Henriksen, L. (2018). "Spread the Word": Creepypasta, Hauntology, and an Ethics of the Curse. *University of Toronto Quarterly* 87(1), 266–280. <https://www.muse.jhu.edu/article/689102>.
11. Lu, J. (2016). Chinese Historical Fan Fiction: Internet Writers and Internet Literature. *Pacific Coast Philology* 51(2), 159–176. <https://www.muse.jhu.edu/article/632439>.
12. Menking, A., McDonald, D. W., & Zachry, M. (2017). Who wants to read this? (pp. 2068–2081). <https://doi.org/10.1145/2998181.2998254>
13. Nutting, I. (2022). *Framing Nostalgia: How Digital Folklore Evokes the Past to Construct the Present* (Version 1). Macquarie University. <https://doi.org/10.25949/22064771.v1>
14. Ondrak, J. (2018). Spectres des Monstres: Post-postmodernisms, hauntology and creepypasta narratives as digital fiction. *Horror Studies*, 9(2), 161–178. [https://doi.org/10.1386/host.9.2.161\\_1](https://doi.org/10.1386/host.9.2.161_1)
15. Ondrak, J. (2023). Digesting creepypasta: social media horror narratives as gothic fourth-generation digital fiction. <https://doi.org/10.7190/shu-thesis-00523>
16. Spearman, P. (2022). Doki Doki Literature Club. *PARTake*, 5(1). <https://doi.org/10.33011/partake.v5i1.917>

17. Tolbert, J. (2013). The sort of story that has you covering your mirrors. *Semiotic Review*, (2). Retrieved from <https://www.semioticreview.com/ojs/index.php/sr/article/view/19>
18. Trevisan, F., Bello, B., Vaughan, M., & Vromen, A. (2019). Mobilizing personal narratives: The rise of digital “story banking” in U.S. grassroots advocacy. *Journal of Information Technology & Politics*, 17(2), 146–160. <https://doi.org/10.1080/19331681.2019.1705221>

## **Guidelines**

The journal *Novel Insights* is devoted to the publication of original works viz Research papers, Book Reviews, Article Reviews & abstract of thesis from the disciplines of Humanities and Social Science. The submission of aforesaid works to this journal implies that neither it has been published elsewhere previously nor is under communication for publication.

1. Submission of Articles: Authors/Researchers/Writers interested in submitting their papers to the Journal should send their article through Online mood only in English (MS word font- Times New Roman, Font size-12).
  - i) Title- Should be brief and informative.
  - ii) Authors Name- Name must be followed by Designation, Postal Address including E-mail ID and Phone Number.
  - iii) Abstract- Abstract should not more than 250 words.
  - iv) For compilation of bibliography, the latest edition of APA and MLA format is to be used.
2. Plagiarism: The Authors are requested to avoid plagiarism. In case of detection of plagiarism Authors himself/herself will be solely responsible.
3. Publication: The Publication of the Articles/Write-up will be only after the recommendation of the Editorial Board.

## **Review Process**

All the manuscript will be preliminary examined by the Editor-in-Chief and then forwarded to the Reviewers & other Editors of the Journal.

The papers shall only be published after recommendation of the Reviewers & Associate Editors.

Information regarding the selection or rejection of articles/papers will be only through Email. The journal shall publish the article/papers only after completion of the formalities mentioned in selection letter. The journal will also not take the responsibility of returning the rejected articles.

At every stage preceding publication, the editors of the journal shall have the right to make corrections (if needed) in articles/papers to suit the requirement of the journal.

N.B.: Papers will be accepted only when accompanied with abstract (to be written in English only). Submission of papers without abstract (in English) or mere submission of an abstract without the paper would lead to non-acceptance of the same.

## **Publication Ethics**

Publication ethics are the principles and guidelines that govern the conduct of authors, reviewers, editors, and publishers in scholarly publishing. Ensuring ethical practices is crucial for maintaining the integrity and credibility of academic research. Here are some key aspects of publication ethics of our journal:

**Authorship:** All authors should have made significant contributions to the research and agree to be listed as authors. Misrepresentation of authorship, such as ghost authorship or gift authorship, should be avoided.

**Originality and Plagiarism:** Authors should ensure that their work is original and properly cited. Plagiarism, including self-plagiarism, is unethical and undermines the integrity of scholarly publishing.

**Data Integrity:** Authors are responsible for the accuracy and integrity of their research data. Fabrication, falsification, and manipulation of data are serious ethical violations.

**Conflict of Interest:** Authors should disclose any potential conflicts of interest that could influence their research or its interpretation. These may include financial interests, affiliations, or personal relationships that could bias the work.

**Peer Review:** Peer review plays a critical role in ensuring the quality and validity of published research. Reviewers should conduct their evaluations objectively and provide constructive feedback.

**Editorial Independence:** Editors should make decisions based on the merits of the research and without influence from commercial interests, personal biases, or other undue pressures.

**Transparency and Retraction:** Journals should be transparent about their editorial processes, including peer review and publication criteria. In cases of serious ethical concerns or errors, journals should issue retractions or corrections as appropriate.

**Compliance with Ethical Standards:** Research involving human subjects, animals, or sensitive data should adhere to ethical standards and obtain necessary approvals from institutional review boards or ethics committees.

**Publication Ethics Policies:** Journals should have clear and accessible policies on publication ethics, including instructions for authors, ethical guidelines for reviewers and editors, and procedures for handling ethical issues or misconduct.

**Responsibility of Publishers:** Publishers have a responsibility to support and enforce ethical standards in scholarly publishing. This includes providing resources for editors and reviewers, promoting transparency, and addressing allegations of misconduct.

## **Publication Charge**

- The authors should note that there is no submission fee; however, there is a reasonable publication fee for each accepted article to meet the cost of manuscript handling, typesetting, office cum admin expenses, web-hosting charges, up-loading charges, internet expenses, website update and maintenance, electronic archiving and other recurring expenses. The publication fee is obligatory for publication.
- **Indian Authors:** The publication fee for single author per accepted paper is Rs. 1200.00 and Rs. 1500.00 for multiple authors.
- **Foreign Authors:** The publication fee of the accepted paper is \$50 for single authored paper and \$65 for multiple authored papers
- **Print copy:** Print Copy of the issue can be supplied on payment of Rs. 600.00 per copy. Annual subscription for the print copy is Rs. 2500.00 per Volume (inclusive of postal charges within India)

Single print copy (Inclusive Postal Charge) can be supplied outside India on payment of 50\$ (inclusive international shipping charge) per copy.



## COPYRIGHT TRANSFER FORM

I/We.....  
[the author(s) name], having the ownership of copyright of the article  
entitled.....  
do hereby authorize you to publish the article in the journal published by Uttarsuri,  
Karimganj, Assam, India-788711.

I/We hereby declare that:

This article authored by me/us is an original work. It has neither been published nor has  
been submitted for publication in any other print or electronic media. The article, in no  
ways, infringes on the right of others and is free from any kind of libelous or unlawful  
statements.

I/We have taken permission from the copyright holder and acknowledged the source on  
necessary fields.

I/We assign the copyright of this article exclusively to this journal.

In case of multi-authored article, I have obtained permission to enter into agreement and  
assign copyright from all the co-authors, in writing after they have agreed with the  
norms of transfer of copyright of this journal.

I/We authorize editors to publish the article in the journal or in any other means with  
editorial amendment, if they deem it necessary for publication. Further, I/We hereby  
assign copyright to the publisher for its publication in any form/language including all  
media, and exclusive right to use the matter for the life of the work.

I/We solemnly agree to indemnify the Editors/Publisher of the journal against all claims  
or action arising from any breach of warranty on my/our behalf in this agreement.

Author/corresponding author's name & designation

Affiliation/name and address of institute:

Correspondence address of author:

E-mail id:

Mob/Ph no:

Place:

Date of Signing Copyright Form:

Signature of the Corresponding Author(S)